

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

'A RESTATEMENT of some of the old problems of life concerning women, æsthetics, religion, evil, ethics and personality' is always welcome. In one form or another these themes have been the subject of high debate ever since man began to reflect upon life at all; and while some of the problems, such as those that gather round personality are relatively modern, others had already received as masterly treatment at the hands of some of the great thinkers of the ancient world, notably Plato, as they have ever received since.

But every age has its own approach, and a restatement is not only welcome but necessary. Such a restatement has been offered by Mr. J. W. T. MASON in a book called *Creative Freedom*, published at 15s. net by Harper & Brothers, and the first words of the last paragraph are from a statement in the Preface in which the author defines the purpose of his book. Six subjects so stupendous as those with which he proposes to deal constitute an ambitious programme; and the table of contents, which includes chapters dealing with the Spirituality of Matter, Heredity and Free Will, Evil and Nature's Cruelties, the Golden Age, the Search for Pure Spirit, the Evolution of Love, etc., sufficiently proves that the author means to be taken at his word. His discussions are neither parochial nor perfunctory, they are at once thorough—as thorough as is possible within the compass of

five hundred and thirty-eight large pages—and comprehensive.

The title suggests the influence of Bergson, and Mr. MASON generously acknowledges the stimulus he owes to that distinguished thinker and his philosophy of Creative Evolution; but he goes his own independent way. It is not exactly an easy way. Mr. MASON is very conscious of lying under the necessity of using arbitrary definitions to describe the unfamiliar, and until these definitions are mastered the book will not entirely disclose its secret.

The definition of most consequence for an intelligent grasp of the writer's argument is naturally that of the phrase which gives its title to the book. Creative freedom is defined as 'that condition of existence which permits creativeness to express itself by external, objective, individual self-realization which absolute freedom's disintegration prevents,' and the issue of it is a self-development in ever deeper and more versatile forms. A predominantly mystical religion would not, from this point of view, be satisfactory, but only a religion which maintained a lively interest in self-expression and in the expression of other personalities whose conjoint action weaves the fascinating web of history. A merely waiting and receptive attitude would not be enough.



The ideal for which the writer contends is a rebuke to all that is passive and anæmic, and a stimulus to what might be called a certain healthy materialism. It is committed to being practical, to seeing that things are done, and that is one of the characteristic features of Christianity; or, as Mr. MASON puts it, 'Christian principles in their purity sustain man's materialistic power.' The principles, for example, of brotherly love and goodwill to men, he contends, if they were to be adopted by the world at large, would permit spiritual creative activity to progress in terms of utilitarian prosperity, beyond any known basis for comparison.

He illustrates his point from the field of history by showing that the devotees of other faiths had sometimes a better apprehension of the implications of creative activity than the adherents of Christianity itself. In the Crusades, for example, Christians had lessons to learn from the Muhammadans. The former went forth in an expectant mood, trusting to the help of the Divine omnipotence, the latter trusted rather to creative activity. The disasters of the Crusades were therefore of immense value in forcing the Christians to put their faith in themselves and not in miracles. The whole theory of trust in omnipotent determinism for materialistic advantages had to be revised, and in the revision Christianity moved towards creative freedom, 'which movement we call the Renaissance.' This is undoubtedly an interesting interpretation of that great historical phenomenon.

The characteristic mark of Christian nations, we are told, is materialistic creative activity, coupled with an ever-expanding desire to spread economic prosperity among increasing numbers of people. Many would demur to this description; but Mr. MASON goes on to substantiate his point by citing the efforts of Christian missionaries to stimulate utilitarian production among the people to whom they preach in foreign lands, and to establish schools, hospitals, and similar institutions. It is not enough to save the souls of the converts, they

have to be taught how to make the most out of their lives in utilitarian terms.

Mr. MASON quotes an interesting comment, made by a Chinese scholar, on interviews at which he was present between Christian missionaries and Chinese officials. Never once was righteousness taken as the topic of conversation: all the talk was about railways, science, finance, medicine, technical education, and anti-foot-binding. We venture to think that the experience of the Confucian scholar must have been either limited or unfortunate, for surely no Christian missionary would be either ashamed or afraid to discuss the deep things of his faith with earnest men who were willing to listen to him. But Mr. MASON prefers to see in the scholar's comment traces of a misapprehension of the true nature of Christianity, which involves precisely such materialism—or materialistic idealism as he elsewhere calls it—as is indicated in those topics of conversation. The missionaries know their business, according to Mr. MASON, better than their critic: they are 'trying to stimulate creative activity.'

Incidentally one learns a good deal about the mind of the East from Mr. MASON, who in his exploration of Buddhism and Shinto, enjoyed the help of Japanese friends, and one of the aims of his book is to create a better understanding between East and West. Yet, when in his discussion of Art and Reality, he tells us that a typical Japanese poem may be limited to three words, we begin to feel that East is East and West is West and that they can only meet in souls of exceptional imaginative sympathy. The three words that constitute the poem he quotes indicate (1) a locality, (2) drizzling autumn rain, (3) a wild goose. That is all; but it is enough to stir the Japanese imagination to its depths: it creates the impression of solitude, dreariness, age, loss of friends, despair. Perhaps, as Professor Page suggests, 'it is, in a way, the Japanese equivalent of King Lear upon the heath.'

Not the least attractive part of the book is the discussion of Woman and Love. Man, we are told,



is a utilitarian, 'a centre of utilitarian creative activity'; woman, on the other hand, is a mystery about which the one thing which it is safe to say is that she is not utilitarian, and the more she tends to become so, the less does she retain her womanliness. Her interest is primarily æsthetic creativeness; and where, as in the inevitable household work, she becomes or seems to become utilitarian, this is only incidental to her real personality. 'Woman is the perpetual goddess, man is the perpetual materialist.' But materialism and utilitarianism, as we have seen, carry no objectionable connotations on the pages of Mr. MASON: 'utilitarianism is itself a spiritual movement,' and is one of the essential expressions of creative freedom. Or, as he puts it elsewhere, 'æstheticism develops only part of man's personality. It is utilitarianism that chiefly carries forward the movement of creative activity, with æstheticism serving to remind man that matter, nevertheless, is not all of life.'

In a large book treating unconventionally of many topics there are bound to be points at which some readers will feel a considerable measure of disagreement, and such points are not lacking in the volume before us. In the chapter on Ethics, for example, Mr. MASON argues that while we should all consider it immoral to boil a rabbit alive, we should not have the same feelings about a lobster; for 'we do not know whether the lobster suffers pain, *nor are we interested in knowing.*' And again, if a rabbit is killed by a cruel trapping device, 'we are undisturbed by this fact, *for we are too far removed for our imagination to be stirred to protest.*' We should be sorry to think that this represents the attitude of ordinarily humane, let alone Christian people. Such acts spring from a—shall we say—culpably neglected imagination, and the latter of the two sentences we have italicized almost admits as much.

Nor can we yield unqualified assent to Mr. MASON when he pictures what he calls the Danger of Internationalism. He thinks that it would suppress, or at least imperil, versatility of personality. Cer-

tainly internationalism, as he defines it, would be unlovely and uninspiring enough—as 'a single world-wide commonwealth, each individual citizen similar to all others and all seeking an international standard'; it would involve 'a disquieting tendency towards standardization of character and the mechanical sameness of life' in the different countries of the world. But it is difficult to see why personality need be jeopardized within the great group which we call humanity any more seriously than it is jeopardized within the smaller but still very large group of human beings that go to make up a nation. So far from standardization of character being inevitable, personality might conceivably be indefinitely enriched by contact, or at least familiarity, with so many different types. But such criticisms are only part of the tribute we pay to a deeply thoughtful and stimulating book.

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More than two years have elapsed since the Right Rev. Arthur C. HEADLAM, Bishop of Gloucester, published the 'Life and Teaching of Jesus Christ,' being prolegomena to a study of the life of Jesus, and a discussion of the earlier part of the ministry. A promise was given that questions left over from that volume would be treated in a later work, and that promise has now been fulfilled in *Jesus Christ in History and Faith* (Murray; 6s. net), the contents of the book having been delivered as the William Belden Noble Lectures before Harvard University in 1924.

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As in the former volume, the Bishop shows little sympathy with the destructive criticism of the gospel story that has been rampant in recent years. He seems, however, inclined to avoid even constructive criticism, with the result that he has not very much to say to those who wish to cling to historic Christianity but who are dissatisfied with the traditional expressions of the faith. He represents the conservative wing of those who adopt critical methods; the book belongs to the literature of apologetic, and the position defended is that of 'the



Christian creed,' though it would be a reasonable question to ask : Which Christian creed ?

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A concluding paragraph sums up the author's own estimate of the sections of Christology. 'I have not attempted to do what people have sometimes aimed at, to distinguish the Divine and the human elements in Christ's life. I have not attempted to say what were the limits of His earthly knowledge. I do not believe that in His earthly manifestation His knowledge was more than might be that of a man inspired by the Spirit of God. His earthly teaching, His earthly life, His earthly personality, were entirely real, but I believe the true interpretation of all that experience and of the experience of mankind may be best studied and summed up in the words of the Christian creed.'

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Mark's Gospel is accepted as being, in the main, a reliable account of Peter's reminiscences, and, further, as giving us a clear conception of the sequences of the main stages of the ministry. What we have in the teaching is not an echo of later ecclesiastical doctrine and discussions, but the tradition of the Lord's teaching as it was preserved in the Church between the years 30 and 70, little influenced, if at all, by the history of primitive Christianity.

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Of the truth of the latter assertion we have three tests. In the record there are few or no anachronisms. We are in the Palestine of Herod Antipas and Pontius Pilate, the problems and the phraseology are those of that age, and later events like the Fall of Jerusalem leave hardly a trace on the story. Then, too, the utterances ascribed to our Lord are those of one who had been born and had grown up in Galilee ; and, further, the teaching bears the impress of a single creative mind.

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The difficulties of the Fourth Gospel are not fully faced, but few will quarrel with the conclusion that, while we cannot use it as a substitute for the other three, we may, with discretion, employ it to supplement them. Another subject on which one could

wish the Bishop had been more explicit is that of miracle. When Jesus came to the disciples, walking on the sea, 'immediately, we are told, the wind ceased.' What is the exact significance of 'we are told' ? A quotation of Mark's account of the Transfiguration is followed by the comment : 'I do not doubt that we have here a truthful account of a real spiritual experience, and I do not care to speculate as to what exactly were the objective facts.'

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Yet the author hints, if he does not exactly say, that he accepts the stories of miracles as they stand in the Gospels, even of the Nature miracles. Rationalizing or semi-rationalizing explanations of these are bluntly declared to be obviously impossible. Either the report is incorrect, or we are up against something that cannot be explained on naturalistic lines. (But the Bishop's comment on the Transfiguration suggests that he is well aware that there is a third alternative, at least in some cases.)

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If we look at the world not from the point of view of physical science but from the point of view of God's purpose, what appears as a breach of the normal method of the Divine working will represent just what would harmonize with that purpose. Dr. HEADLAM seems to imply, if he does not say so in so many words, that he accepts the story of the raising of Lazarus as literal history, inasmuch as it provides a consistent and adequate account of the incident and prepares the way for the end.

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It will hardly be said that this somewhat hesitating acceptance of traditional views is very helpful. There is insufficient recognition of the way in which we can see miracle growing more miraculous even in the pages of the Gospels, and of the history of the allegorizing exegesis that preceded the Fourth Gospel.

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Little sympathy is shown for the idea that primitive Christology was an amalgam of various conceptions that had had different histories ; such as Servant of God, Son of God, Lord, Wisdom of God,



Logos. Rather, the conception of Christ was there to begin with, and the categories which were applied to Him represent the attempt to unfold this conception. Historically, Christian theology has been the continued effort to explain and define the inherited Christian thought, in the language and according to the philosophy of each succeeding age.

Can we apply any tests of the worth of this revelation? In the developing thought of the Old Testament we find first henotheism and then monotheism; the thought of God is moralized; Israelites are conceived as being called to the service of the nations, and finally Jewish ambitions and dreams concentrate on one figure. In the New Testament Jesus Christ is represented as the embodiment of these Old Testament ideals and aspirations. Further, if we study the conception of the Christian religion as revealed, say, in the Corinthian Epistles, we find that there is nothing like it in pre-Christian times, not in the Jewish writings nor in Plato, not in the contemporary Seneca nor the later Marcus Aurelius. The Church is the product, not the cause of the gospel of Jesus.

Another proof is the inextinguishable vitality of the Christian faith in history, its all-conquering adaptability to every change in environment. The Bishop is prepared to accept the challenge even of our own day. The blight that falls where Turkey rules and the break-up of society at the French Revolution are but two illustrations of the principle that a nation broad-built on Christian lines can develop a higher type of civilization than a non-Christian people has ever attained.

Some one has said that if you tell the average Englishman that Mr. A. is the finest landscape painter in East Anglia he will be quite unmoved; but if you tell him that Mr. A. gets £1000 for a picture that he paints in four hours, he will, metaphorically speaking, fall down and worship him. A reviewer would be more than human if he could,

without an unusual sense of awe, take in his hand a book which bears on the front page of the jacket cover the intimation that it won a prize of \$6000.

There must have been much gnashing of teeth among the theologians of two continents when the winner of the Bross Prize for 1925 was announced. They had pictured the trustees as saying in effect to all intending competitors: 'Come, curse me Jacob; and come, defy Israel,' Jacob and Israel representing in this case the modern way of looking at the Bible. Even the prospect of unlimited messes of pottage would not induce them to curse Jacob and defy Israel. And lo! when the result of the competition was announced, the prize-winner had blessed Jacob and Israel altogether; for no one will accuse Professor Douglas Clyde MACINTOSH of Yale of being an obscurantist.

If any more thoughtful or more timely book than *The Reasonableness of Christianity* (T. & T. Clark; 6s. net) was offered for this competition, it must have been a book of uncommon merit. It is a volume of Christian apologetic for the end of the first quarter of the twentieth century. In several respects it breaks away completely from the older apologetic. In the first place the newer apologetic realizes that it is no longer necessary for the Christian to defend everything that is written in the Old and New Testaments. That is a yoke which our fathers were increasingly unable to bear, and under which we decline to put our necks.

Further, we no longer make the credibility of our religion depend on the trustworthiness of the miracle stories. For one thing, once the claim to inerrant inspiration is given up, as it must be, it is exceedingly difficult to prove the historical truth of some of these stories. Further, if we could always vouch for the facts, we cannot prove that special Divine intervention is the only possible explanation.

But Professor MACINTOSH would go far beyond this. If God sometimes intervenes to get us out of our difficulties, we are entitled to ask: Why does



He not do so oftener? If our dilemmas were regularly solved by Divine intervention, we should never know anything of the way in which the things of Nature really work, and should never learn to adjust ourselves to their working. The development alike of our intelligence and of our moral nature would become impossible. 'We must take our choice: we may believe in miracles in the sense of arbitrary Divine interventions, or we may find a reasonable solution of the religious problem of evil; we cannot do both.'

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Not only are pain and error not forestalled by Divine intervention; it is not desirable that they should be. He who would understand Christian prayer must keep this fact in view. It is human experience that the heavens are as brass towards any petition that asks for suspension or contradiction of the laws of Nature. Prayer is more than words, more even than sincere desire; it is the right religious adjustment, an adjustment, moreover, which does not leave the world as it was; for objective effects follow the right religious adjustment, which would not take place without it.

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The essence of the old miracle faith is contained in what the author calls 'the new Christian supernaturalism,' the consciousness that we live in a responsive world. There is nothing esoteric about the experience; it is available for all who fulfil the necessary conditions. True answer to prayer is the sense of spiritual uplift that comes from right religious adjustment. This experience is not primarily emotional; it lies in the realm of the will. Thus the old antithesis between natural and revealed religion is overcome. The revelation of the reality of God that those have who respond to the leading of God is as natural and as normal as any other kind of cognition.

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More fundamental is the other departure from the methods of traditional apologetic. We have been accustomed to assume that Jesus Himself is the rock of the Christian religion, the foundation on which the Church is built. Professor MACINTOSH

is keenly sensitive—too sensitive, many will think—to the extent to which a religion that bases itself on historic fact gives hostages to fortune. Is there no such thing, we may ask, as historical certainty about the past? At all events, it is only in the ninth chapter, the last but one in the main argument, that we reach a discussion of the historic Jesus. Still less may we expect any earlier reference to the theological Christ.

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The method employed is to ascertain and establish the reasonableness of the essential Christian faith, and then to show that this faith was the faith of Jesus; for Professor MACINTOSH is of those who believe that Christianity is the religion *of* Jesus rather than the religion *about* Jesus. The essence of Christianity he finds in moral optimism, including a belief in freedom, in immortality, and in God. All these subjects are discussed in a frank and fascinating way, and on all of them the conclusion is that the Christian view is the reasonable view.

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Where, then, does Jesus come in? We are given what is called 'a new Christian orthodoxy.' In the first place Jesus was Divine; He was Divine in His quality, in His personality, inasmuch as, through His dependence on and responsiveness to God, He achieved in exceptional measure the true moral life, the ideal life towards which the Divine activity was and always is directed. Moreover, if we sincerely appreciate the Divine quality of Jesus, and whole-heartedly respond to His spiritual appeal, if through Jesus we come to God in trust and love and self-surrender, the result is our moral salvation; so that Jesus is Divine in function as well as in quality.

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But if Christ is Godlike, then God is Christlike. God is not only in Christ, but in the Christlike. This is the Christian doctrine of Divine immanence. God has revealed Himself in Christ as nowhere else; He has become *incarnate* in Christ. In the ever fuller discovery of God in Nature and in the Christlike, there is evidence of a Holy Spirit, a God of religious experience and moral salvation, who is



nevertheless not different from the Father God, the God of moral optimism. Thus, the author believes, a Trinitarian Christianity can be stated in terms that will appeal to those acquainted with modern historical scholarship and present-day philosophical concepts.

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Recently there has been a happy revival of interest in the Old Testament, as well as a clearer sense of its value and importance. For some time it seemed as though the opinion that it was religiously negligible had gained wide acceptance. In educational quarters, for example, the fact was emphasized that the teaching of Jesus about God was the only teaching that ought to be given to children. And similar emphasis was laid on the undoubted imperfections of the Old Testament ideas. In these circumstances what was the good of teaching the Old Testament narratives, and thus giving to confessedly immature conceptions of God's character the authority of Scripture?

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Fortunately a better standpoint has prevailed, largely through the work of our Old Testament scholars. And, though educationally the centrality of the teaching of Jesus is sound, we have not been allowed to lose sight of the real contribution which the Old Testament makes to our religious faith and knowledge. That may be summarized under four heads.

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The Old Testament is precious to us for its own spiritual worth. We have only to think of the Psalms. Here you have religion, and not only religion but revelation, in the most practical and convincing form. A deeply exercised soul in its perplexity or sin or despair turns to God, and through this experience lays hold of God's grace in guidance or strength. You actually *see* God revealing Himself through the whole spectrum of human experience. This is religion in exercise, and at the same time the best and the most fruitful revelation of the reality of the living God. Think,

also, of what the narratives in Genesis tell us of practical religion. In the lives of Abraham and Jacob we see what fellowship with God means in the simplest and most concrete fashion. In the New Testament we have a great deal of *teaching* about life in God. In the Old Testament we see it being worked out in experience.

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Then it is from the Old Testament we discern the actual truth of a Divine Providence in the affairs of men. You witness God intervening in the concerns of individuals and of nations. You discover a purpose being wrought out age after age. You find a people protected, enlightened, trained, delivered, punished, and led on from truth to truth, and faith to faith. And you see instruments being chosen, raised up, fitted and used in the service of this purpose. Abraham, Moses, David, Elijah, the Prophets—here in the lives and labours of these men you see a Divine Hand, a Divine Will, a Divine Meaning behind events. You are *told* all this in the New Testament. In the Old you actually witness it being done.

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Again (and this is a point of extreme importance), the Old Testament reveals to us the meaning of national religion. In the New Testament we are dealt with as individuals. It is for the most part personal salvation that is in view. The individual is the unit. It is true that the principles of Jesus are social in their implications. Love, brotherhood, the Kingdom of God, the fulness of life—these imply a social system. But the New Testament deals directly with individual souls. There was no nation of Israel, at least no State, to which to apply religious truth. And besides, the New Testament period is but a moment of time, as it were.

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In the Old Testament it is different. The unit was the nation. The great truths of revelation were applied to national life. The will of God was declared for Israel. In the Prophets you can read what a really religious national life should be. You can read the true nature of a Christian people, for the principles and truths that ought to govern



national life are all to be found there. Justice to all, the dangers of intemperance, equal opportunities for citizens, the truth that every nation is the servant of God's will, the peril of excessive wealth and excessive poverty, all this is in the Prophets. And to-day when the dangers and evil results of a one-sided individualism are realized, and the social factor has come into fuller view, this contribution of the Old Testament to Christian political practice is of supreme value.

Finally, the Old Testament is the key to the New. You might as well think of the bloom as the whole of the flower, and neglect its root in the soil, as think the New Testament complete in itself with no need of the Old. Christianity grew out of the Old Testa-

ment. Jesus was rooted in the Prophets and Psalms. You cannot understand a page of the New Testament if you ignore the Old. Besides, if you wish to know how God revealed Himself to men you must look at the whole process in which and through which God made Himself known. Here you have a fact unique in history—a long course of events through which God was gradually and progressively making known His nature and His will. The climax was Christ. That is true. And it is true that He was the starting-point of a fresh course of events. But the revelation was made through and in the whole process, through the experiences, the incidents, the personalities of Israel's history. The Old Testament period was as essential and as revealing as the New.

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## The Midrash in the Gospels.

BY THE REVEREND PROFESSOR ALFRED GUILLAUME, M.A., DURHAM.

THE terms of reference of the MacBride Foundation are 'the application of the prophecies in Holy Scripture respecting the Messiah to our Lord and Saviour Jesus Christ, with an especial view to confute the arguments of Jewish commentators and to promote the conversion to Christianity of the ancient people of God.' There is a robust vigour here which is absent in Old Testament scholarship to-day. There is a certainty, almost naïve, that Christian interpretation must be right, and Jewish interpretation wrong. Underlying these terms there is a presupposition which is fundamental. It is implied that there is in the Old Testament a stream of prophecy pointing to our Lord. This need not mean that all that Christ has become in Christian experience was prophesied aforetime; nor need it mean that the prophets contemplated the incarnation of a Son of God. But it does imply that the Old Testament is the basis of the life and teaching of the Giver of the New Testament.

It has often been urged in reproach against the Jews that they looked for an earthly kingdom and the reign of God's vicegerent here on earth. How

far were they justified, from a reading of the prophets, in looking for such a Saviour; and how far is it possible to sympathize with their disappointment and ultimate rejection of One who failed to realize those hopes? These are questions which strike at the root of the difference between Jew and Christian. The story of our Lord's slow and painful education of His disciples in the tragic import of the Messianic mission implies that the teaching of the prophets on this matter was obscure or obscured. It can hardly be denied that the disciples were deceived by preconceived ideas of the mission of the Messiah. If their views were in any way typical of the views of the average Israelite of the first century, then it is clear that the general expectation was not fulfilled in Christ. The Jews did not accept Jesus as the Christ because He did not seem to them to fulfil the conditions that current Messianism required. Inasmuch as they were the heirs of the theological and eschatological speculation of the previous centuries, they can hardly be held responsible for failing to recognize in the lowly figure of Jesus of Nazareth that Messiah with whom they had come to associate



the power and dignity of an irresistible monarch. Our Lord's earthly life was lived at a time when several views of the mystery of the Israelite's relation to God were fiercely struggling for the mastery. It would be a mistake to suppose that there was any clear-cut idea as to what the Messiah was to be. Though only one dominant idea of the man after God's heart has survived in orthodox Judaism, there is no lack of documentary evidence that most of the teaching of our Lord found an echo in the hearts of the Rabbis. The great prominence which is given in the Gospels to the controversy with the Pharisees, and the apparent confirmation of a somewhat narrow view of man's duty to God and to his fellow, must not blind us to the many-sided life of the religious Jew. He had many beliefs and hopes, inherited with the rest of his spiritual patrimony, which are only faintly warranted or foreshadowed in the Old Testament.

The one dogma on which there was general agreement was the infallibility of Holy Scripture (always excepting the one or two relatively unimportant books which remained on the border line of the canon for some years to come). Yet Scripture obviously afforded countless opportunities for difference of interpretation or exegesis. In an organized Church sooner or later one, and only one, system of interpretation must prevail; and in its turn wield an authority equal, and in effect superior, to the documents it claims to explain. Thus, orthodoxy in the Church does not consist in accepting Holy Scripture as the basis of belief and conduct; but in accepting the traditional interpretation of the Catholic Church; and similarly in the first century, and indeed in contemporary Judaism, orthodoxy demands that the traditions of the elders be accepted.

A constant conflict goes on in all progressive religions; new knowledge, new experience, new philosophy, all demand new theology or, at least, a re-statement of the old. Such crises in the religious history of Judaism have been frequent: the covenant relation between Jehovah and Israel taught by Moses; the reaction against Canaanitish Baalism during the monarchy; the ethical preaching of the writing prophets; the drastic reforms of Deuteronomy; the rise of the priestly caste; and the dominance of legalism, are faithfully recorded in the Hebrew canonical scriptures. The canon has imparted sanctity to innovations or alterations in theology which were only accepted after years of

strife and bitterness. The generation in which any such crises as these occurred was marked by dissension and doubt which only time could assuage. It must be accounted one of the tragedies of the world's history that the Roman arms allowed little or no time for the Christian interpretation of the sacred Scriptures to make its way among the chosen people.

In every one of the religious crises in the history of the Jews the prophet or teacher had to appeal to the past, and to show that the course taken by the mass of people from a given point was wrong. Our Lord was a reformer who appealed to the past; and that past was the history of mankind as it was then known from Adam down to the last book of the Old Testament (Mt 23<sup>35</sup>). He reaffirmed the sanctity of the Law as well as the teaching of the prophets; but He rejected the authority of the oral tradition. How much of the Talmud was then binding on the ordinary Jew it is impossible to say; but the Rabbis' insistence on the fulfilment of certain laws, e.g. the Sabbath and Ablutions in the way tradition prescribed, provoked His anger. (Whether He objected to the regulations on the ground that they ought not to have been invented, or whether He was one of many who objected to the exaggerated importance attached to such regulations, is a question which has not received the attention it deserves.)

Jesus taught His disciples that the Old Testament had an inner meaning. Moses and the prophets had prophesied of Him, and He had come to confirm those prophecies. Like all the great reformers, or schools of reformers, He claimed to re-interpret, to denounce abuses, to demonstrate where current belief and practice were wrong, and to lay down new principles of conduct. It is with His appeal to Scripture that we are now concerned. It is highly significant that, with the exception of the verbal coincidences insisted on by St. Matthew and St. Luke, there is very little indication of what *particular* prophecies our Lord claimed to fulfil. It cannot be supposed that the 'Christian evidences' adduced by St. Matthew, of which 'Out of Egypt have I called my son' is an oft-quoted and characteristic example, were the prophecies on which He based His claim. Were that the case it would be all but impossible to explain their absence in St. Mark. True it is that the First Gospel was intended for Jewish readers; and they were accustomed to expect such exegetical devices



from their own Rabbis; but still we are without an explanation of the comparative lack of prophecies in the Epistles on which our Lord is believed to have rested His claim to be the Messiah of whom the prophets spake. What reason, are we to suppose, accounts for this silence? Most probably it was because it was not our Lord's normal method to cite the prophets in such a way as to suggest parallels between their writings and *detailed events* in His life. Our Lord puts Himself in the line of the prophets by the assumption of the prophet's authority. The prophet of old stood in such a close relation to God that his words and those of Jehovah coalesced. 'I say' and 'Thus saith the Lord' became merged and interchangeable. Our Lord while modifying their message on occasions, nevertheless emphatically claims that they prophesied of Him. It has been said: 'Nothing is more striking, and yet nothing is more elusive, than the picture which the prophets and psalmists drew of the Individual in whom the ideal Israel could be summed up.' . . . If, then, but few individual prophecies (saving Is 53, though He quotes it but once) were cited by our Lord in support of His Divine ministry, we must suppose that the prophetic prototype was a general one. This, indeed, is almost certainly implied by St. Luke when he says, 'And beginning at Moses (*i.e.* Genesis) and all the prophets, he expounded unto them in all the Scriptures, the things pertaining unto himself.' In passing, it is well to note that St. Luke's reference to the threefold division of the Hebrew Bible, the Law, the Prophets, and the Writings, shows that our Lord's method was to take a general and comprehensive view of the whole range of Scripture. It is as though He said: Consider the general import of Holy Scripture.

It is now time to inquire what exactly is meant by the phrase 'then was fulfilled that which was spoken by the prophet.' The answer to this question should guide us in our endeavour to discover the mind of Christ, and also to follow the reasoning of St. Matthew and others. It is clear that in many citations St. Matthew wrenches phrases from their true context: it is not equally clear that he recognized that the words could only rightly stand where their author had put them. Trustworthy parallels from the Talmud show that the Jews saw in the words of sacred Scripture an ever-working force. Law, prophecy, and writings were no mere *obiter dicta*. The Law was created

before all worlds; it was all but co-existent with God; prophets and writings, though in a subordinate rank, were the expression of the Divine will for Israel and contained the promises of ultimate national greatness and pre-eminence. Thus the Scriptures were dynamic, not static. They could be seen or felt in active operation in the past and present and would be in the *עולם הבא*, 'the age to come.' As a matter of fact 'fulfilment' is a false translation and a false idea for which we must hold the Greek language responsible. It cannot be an accident that no Talmudic Lexicon contains an etymological equivalent of *πληροῦν* used in this sense. The absence of such a word in the technical language of the original authors of Biblical exegesis is only explicable on the assumption that such an idea did not exist. Its absence is all the more significant because three times in the Old Testament, namely, in the Books of Kings (in all cases from the hand of one writer, the Deuteronomist), we do actually find *כִּלְא* used in the sense of fulfilling a prediction. And there *כִּלְא* is faithfully rendered by the LXX by *πληροῦν*. There can therefore be no doubt that *πληροῦν* is but another instance of the dominant influence of the LXX on New Testament Greek to which many scholars have drawn our attention.

But if *fulfil* was not demonstrably a contemporary idea, it is pertinent to inquire what idea and word it tried to express. The Talmudic equivalent is *לְקַיֵּם מַה שְּׁנֵאמַר* 'to make to stand, that which is said.' *קִיִּים* means to *make to stand*, and so to *establish* (so in the Gospels only Mk 16<sup>20</sup>), to *perform*. It does not necessarily mean to fulfil in the sense that a complete and final significance or function is given to the original text of Scripture which it had until that moment lacked (cf. 1 K 1<sup>14</sup>, Heb. and LXX). A few examples of the use of the word in the Talmud must suffice:

- to establish . (a) *Keth.* 20a, a document can only be to identify. made to stand (*i.e.* be identified) by comparison of the signatures with signatures indubitably genuine.
- to interpret . (b) *R.H.I.* 21b. How am I to establish (*i.e.* bring out the true meaning of), Ecclus 12<sup>10</sup> (which seems contrary to my own opinion).
- to perform . (c) *Sot.* 13a. They said: This man (*i.e.* Joseph, who was then in his coffin) has performed what is written on the tablets which were in the ark.



This latter example is an interesting one, as it shows that fulfilment in the sense of filling up what was deficient is an impossible meaning here. The same holds good of the rather frequent statement that Abraham אֲבִיחַ performed the law.

Similarly in the passive voice, in which the formula more often occurs in St. Matthew, we have :

to be established . *Pes.* 68*b*. But for the Law heaven and earth could not be established (*i.e.* continue to exist).

to be established . Let the genuineness of the document to be identified, be made to stand (*i.e.* be identified by means of the signatures).

*Macc* 24*b*. As long as the prophecy of Uriah (Mic 3<sup>12</sup>) was not established I was afraid lest Zechariah's prophecy (8<sup>4</sup>) should fail to be established ; but now that the former has been established, it is certain that the latter will be established.

It is apparent how the idea of fulfilment, latent in this last example, ousted the other shades of meaning in the minds of those who rendered either thought or language originally Semitic into Greek ; but it cannot be right to isolate this one nuance to the exclusion of the others and to say with a recent writer : ' We must lay down in general that the New Testament thinks of fulfilment as occurring in detailed, mechanical correspondence with the letter of prediction.'<sup>1</sup> This is to ignore the evidence that the idea of fulfilment—if we are right in claiming אֲבִיחַ as its Hebrew and Aramaic equivalent—was only secondary. It meant to establish by scrutiny and examination, by exegesis, and by obedience to the spirit as much as the letter. Not without interest is the example of a pious leader like Mar b. Rabina (*Ber.* 67*b*), who long after our Lord's time was able to אֲבִיחַ the Scripture by exegesis and symbolic action simultaneously.

In the light of this interpretation let us now examine Mt 5<sup>17</sup> : ' Think not that I came to destroy the law or the prophets ; I came not to destroy, but to fulfil.' Is there any general indication in the Gospels that our Lord *established and interpreted by word and deed the Law of Moses*?—it being remembered that by the Law the Jews understood not merely the Mosaic legislation, but also the narrative of the Pentateuch.

<sup>1</sup> *Dictionary of Christ and the Gospels*, sub ' Fulfilment.'

Now I believe that it is precisely this impression which the biographers desire to give by their faithfulness to the pattern of the Torah. A close imitation of the strange arrangement of the Pentateuchal Midrashim is responsible for the matter and arrangement of much of the Gospel narratives. *Midrash* means the drawing out of an inner meaning from the words of Scripture, and the derivation of interpretations not immediately apparent. In a Midrash new principles could be deduced from a given text, or a doctrine established from a phrase of Scripture ; or again, anecdotes and legends could be invented which illustrated a religious truth. An example of a midrash is our Lord's proof that the dead live, from the words, ' I am the God of Abraham, the God of Isaac, and the God of Jacob.'

The persistence of the Pentateuchal *motif* with its accompaniment of Midrashic treatment, not only in Matthew and John, but even in Mark, is the most striking literary characteristic of the New Testament. Here I can hardly hope to do justice to a subject so vast and intricate ; but I give a few abbreviated extracts from a work which I hope one day to publish. The principle of selection which dictated the choice of the acts and teaching recorded of our Lord—the very heart of the Synoptic problem—has never been clearly demonstrated ; but I believe that the clue is to be found in the biographer's conscious and selective adaptation of the incidents in the life of Christ to the Jewish Torah with its Midrashic accompaniment. Thus, the Hebrew Pentateuch is divided into Parashoth, or sections, each of which has a catchword, chosen either from the opening word of the passage, or from some prominent word therein. The citation of The Bush in the Gospels attests the antiquity of this method of documenting Scripture. The first Gospel, which begins with the birth of Jesus, naturally cannot begin earlier than the section סֵפֶר הַיְּגִדוֹת (Gn 5<sup>1</sup>), the book of the generations ; but the Fourth Gospel, with its doctrine of the pre-existent Logos, is able to go behind this to the first Parashah of the Law and to begin בְּרֵאשִׁית, ' In the beginning.' One more example out of more than a dozen I have noted gives us a catchword in St. Mark. In the story of the Temptation when Jesus goes into the wilderness ἐκβάλλει gives us the catchword of the Parashah, בִּשְׁלַח, wherein Israel goes forth into the wilderness, and wherein the temptations at Massah and Meribah are to be found. In the Midrashically expanded narratives of Matthew and Luke there



is an audible aside. See how the Messiah has triumphed in the wilderness over the temptations to which Israel succumbed: murmuring in hunger, seeking a sign, and idolatry! See how the Messiah overcame the tempter with words from the Sacred Law!

A large number of parallels with the Pentateuchal narrative are so obvious that references to them have appeared in the margins of the English Bible for years, e.g. the forty days in the wilderness, the Sermon on the Mount, the feeding of the multitudes, the Transfiguration, the lifting up of the serpent, the mission of the seventy. But all these gain in significance when they are put into their proper Midrashic setting, a significance which is anything but apparent on the surface. Two examples must suffice.

The superficial resemblance between the Massacre of the Holy Innocents and Pharaoh's slaughter of the Hebrew children in Ex 1<sup>15</sup> is apparent. But to the Jews of the Evangelist's day the Midrash must have had a *profound* significance; for the chief point of it for the Evangelist lay in the question of the Messiah's parentage, a fact which hardly appears in our text. The earliest Midrash on Ex 1<sup>22</sup>: 'And Pharaoh commanded *all his people*, saying, Every son that is born ye shall cast into the river,' explains that Pharaoh had to persuade his own people to drown their children, because the Astrologers knew that an Israelite woman would bear the Redeemer of Israel, but they could not tell whether the father was an Israelite or an Egyptian. When we think of the triple coincidence of the slaughter of the innocents, the intervention of the astrologers, the possible non-Israelite parentage of the child, and add to this the journey to Egypt with its sequel loosely quoting Ex 4<sup>19</sup> the pentateuchal *motif* and its Midrash are surely beyond question.

A last example is Jn 6<sup>32</sup>: 'It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.' . . . v. 35, 'I am the bread of life: he that cometh to me shall not hunger; and he that believeth on me shall never thirst.' The text of the Gospel does not explain why Jesus denied that it was Moses who gave the bread from heaven, for the people had not asserted it. But when we turn to the Midrash we find that it explicitly asserts that the first redeemer (Moses) had brought down manna from heaven, and that the second redeemer would likewise feed

His people with manna from above. The Midrash on Exodus contains a statement—early enough to be commented on by a second-century rabbi—which explains the reason why God did not bring the children of Israel into Canaan by a direct route. 'I will make them go round in the wilderness forty years, so that they may eat manna and drink the waters of the well, that the Torah may be mingled with their bodies.' Incidentally it is interesting to observe the doctrine of the eating and drinking of the divine word of the Torah thus firmly established in Palestinian Rabbinism. It is as old as the Book of Proverbs, so that arguments for the influence of the Mystery Religions in this sphere must be very closely scrutinized.

Few nowadays would maintain that the Old Testament contains a catena of prophecies which can literally be applied to our Lord. Were there such a stream of clear unequivocal testimony, we should expect to find a much larger number of Jews embracing Christianity. There are not, and there never were, particular and individual prophecies which exclusively pointed forward to Jesus of Nazareth. There are not, and there never were, prophecies of the coming of a physical son of Almighty Jehovah. Even the Suffering Servant, whose life presents an amazing prefigurement of Jesus, goes forth to preach to the Gentiles, a fact never recorded of Christ. The fact is, that since the Christian era began, the simple, and I believe demonstrable, truth, that Jesus did fulfil in His life, death, and resurrection the *general* prophetic view of God's chosen Redeemer, has been tied down to verbal coincidences and isolated texts. And it is falsely supposed that such exegesis is Christian. On the contrary, it is more typically and characteristically Jewish than any other feature of the New Testament. Such points as are made by Saul, the quondam Pharisee in Gal 3<sup>16</sup>, based on a single letter of the Law, are just those which the Pharisees loved.

The presence in the Talmud of a mass of material resulting from the employment of this method of interpretation supplies an answer to the question, Why did the early Christians seek for verbal prophecies of Jesus? Only thus could they hope to convince Jews. The prevailing school of theologians held, as Muslims hold of their Quran, that all knowledge was contained in the Scripture. It was an ever-expanding, all-adaptable revelation from God which contained all that had happened



from the beginning, and all that would happen till the end of the world. Thus it was not merely *desirable* that Christians should prove that their Christ had been prophesied of by the saints of old ; it was an absolute necessity. They could not venture to lift up their voices in the synagogues unless they were prepared to make good their claim from the Scripture. The classic example of our Lord's use of the second lesson for this purpose is recorded in Lk 4<sup>16</sup>.

Nevertheless we cannot regard the prophets as the enunciators of mysterious oracles which lay, as it were, inert for centuries. We must stand on broader ground. Comprehensive synthesis is not a habit of the Semitic mind. The Jews had no philosophy until they learned it from the Greeks. Philo and St. Paul are examples of what the Old Testament could become in the minds of men who saw it as a whole dominated by one *motif*. Paul saw Christ in everything, even in the Rock that followed the wandering tribesmen amid the arid wastes of Sinai. Doubtless there is over-emphasis in his writings ; but his general thesis is the Christian position : Christ is that many-sided figure which inspired men of old depicted as the man after God's heart who should rule in the lives and hearts of men. From the beginning God had been leading His people by the promise of higher and better things to an ideal which was Divine. All that is irrelevant and alien to God's purpose is silently laid aside. Thus Abraham becomes an example of complete and utter surrender to God. Moses was another example of a man who dared all and gave all for a hope he was never to realize. More than any before him, he sacrificed himself for a people who would not hearken unto his voice. David, too, in the psalms that bear his name, suffered for righteousness' sake. Nor did the prophets escape a similar fate. Amos, the apostle of social justice ; Hosea, of unrequited love ; Isaiah, the would-be saviour of his land ; Jeremiah, the peace-loving mystic,—all these battled against the inveterate sins of human nature, selfishness, and disregard of spiritual things. Yet all threw out a hope of a brighter future. All were so convinced of the reality of God and of goodness that it was to them unthinkable that God's will should not ultimately be vindicated.

Countless books have been written to explain the varying views of their authors on the subject of the relation of the Suffering Servant to the Messiah.

But its unity with the earlier pictures of just men made perfect is unmistakable. Once more the mouthpiece of God is unheeded and despitely entreated. He preaches, He is scourged for His obedience to the heavenly call, and He dies to rise again, satisfied with the results of His obedience unto death. This figure, partly historical and partly ideal, was the one adopted by our Lord as His own, and adopted deliberately. As we have seen, the underlying meaning of *πληροῦν* is really 'attested' or 'established.' The important fact is that it was Jesus who attested and established and explained the prophecies of the Old Testament : not so much that the Old Testament prophesied and foretold what manner of man He was to be. The revelation of God in Christ so far transcended prophecy that it would be folly to seek more than a dim uncertain forecast of the person of Him who is the light of the world.

Whatever may have been the expectation of the centuries preceding the Christian era, whatever the hopes and fears excited by the apocalyptists whom our Lord in some particulars corroborated, it is clear from the Old Testament itself that if the Messiah was to be a man of flesh and blood and to have anything at all in common with the saints of Israel, he must be 'made perfect through suffering.' There is a strong and persistent tradition dating from the earliest times that the Suffering Servant is the Messiah. The importance of this tradition is not minimized by the stream of Midrashim which interpret the passage as the sufferings of Israel. The Talmud (*Sota* 14a) prefers to leave the vicarious sufferer anonymous, comparing Moses (Ex 32<sup>32</sup> and Dt 1<sup>35</sup>) with him in his self-sacrifice and intercession for transgressors.

However, to confute the arguments of Jewish commentators is a thankless task and one which many will feel to be incompatible with the promotion of 'the conversion to Christianity of the ancient people of God.' Mutual understanding between Church and Synagogue must be preceded by mutual respect ; and it would indeed be sad if we should hesitate to imitate that large-hearted sympathy and that sweet reasonableness which characterized the learned writings of that gifted Jewish scholar Israel Abrahams, זכר לברכה, whose recent and untimely death is an abiding loss to Jew and to Christian alike.

The history of Christianity since the Jew abandoned it has not been a happy one. That all-



pervading sense of God which marks the pious Jew in all ages, that zeal which once made every Jew a missionary, have been lost to us. 'For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?' Laying aside all controversy, may we not say to Jewry to-day in the

words of the sublimest of Christian apologetics: 'Holy brethren, partakers of a heavenly calling, consider the Apostles and High Priest of our confession, even Jesus; who was faithful to Him that appointed Him, as also was Moses in all his house' ?<sup>1</sup>

<sup>1</sup> Preached before the University of Oxford on January 24th, 1926.

## Literature.

### THE LETTERS OF SYNESIUS OF CYRENE.

'A MAN of magniloquent and flowery style, not without a vein of self-conceit; yet withal of overflowing kindness, racy humour, and unflinching courage, both physical and moral; with a very clear practical faculty, and a very muddy speculative one'—such is Charles Kingsley's description of Synesius in the famous 'Squire-Bishop' chapter, in *Hypatia*. On the whole, it is a just description even in the last reference; for Synesius, Bishop of Ptolemais, and Metropolitan of Pentapolis, appears to have been no more, on the speculative side, than a 'christianised Platonist.'

Mr. Augustine FitzGerald has rendered a great service to English scholarship in translating *The Letters of Synesius of Cyrene* (Milford; pp. 272; 21s. net), and in prefacing his translation with a learned and useful Introduction on the life and work of his author. There is much justice in his contention that Synesius was not, as is usually said, a Neoplatonist in philosophy, but was a follower of Plato himself, in however rough and inexact fashion: 'the wine of Synesius was too strong for the bottles of the Alexandrians.'

Attractive as are the Letters of Synesius, and illuminative of social conditions in the Roman Empire at the end of the fourth and the beginning of the fifth century, they have waited long for translation into our language. The translation before us is based upon the text given in Hercher's 'Epistolographi Graeci,' which is essentially the text of Petavius. The translator has done his work admirably. While keeping close to the original Greek, Mr. FitzGerald has succeeded not only in being most readable, but in catching the

spirit of the author and reproducing the flavour, and more particularly the pointedness and vivacity, of the author's style. No doubt there will be differences of opinion as to whether his interpretation of certain passages is correct, but that is inevitable in the case of a text so full of difficulties as is the text of Synesius. It is good to learn that Mr. FitzGerald has also translated the other extant works of Synesius and will publish his translations. He will thus do for English readers what H. Druon did for French readers more than half a century ago.

The Letters are perhaps the most attractive of all the works of Synesius. Vivid and picturesque, abounding in allusions to Homer and the poets, Plato and the philosophers, they are at the same time revelational of a sincere, lovable, tender-hearted, and very human personality. In them we may see the writer in his many-sided interests and activities: as a country gentleman, who loved horses and dogs and the hunting-field; as a soldier and leader in battle, ever ready to play a valorous part; as a *littérateur* and a writer of odes; as a philosopher and man of science (owning grateful and affectionate allegiance to his teacher Hypatia); and as a Christian priest and prelate, forced for patriotic reasons to accept an office and dignity for which he had had no training, and possessed no particular aptitude. Indeed, Synesius was bitterly conscious that he should never have 'grasped the altars of God'; and perhaps the most lasting impression one carries from the perusal of his Letters is that of the contrast between the life he would have chosen for himself, which would have combined outdoor pursuits and philosophic contemplation, and the life of anxiety and care, embittered by spiritual distress, which as a Christian



bishop he was in his last years compelled to lead, that he might if possible save Cyrenaica from the miseries of Ausurian invasion.

### MORAL PHILOSOPHY.

Professor John Laird, M.A., of the Chair of Moral Philosophy in Aberdeen University, has a number of books, large and small, to his credit. The minor essays (such as 'Our Minds and their Bodies') have been so suggestive and competent that one is glad to see him return to the more extensive inquiries with which he won his spurs. *A Study in Moral Theory* (Allen & Unwin; 10s. 6d. net) is an elaborate and careful survey of the whole ethical field, and, if it does not satisfy us on all points, it is at all points interesting and valuable. A book on ethics can be very dull, as numerous writers have demonstrated with little apparent difficulty. But this book is alive and engrossing from start to finish. Professor Laird has the gift which only real ability possesses of writing on profound subjects in intelligible and simple language. We cannot think that this book is beyond the compass of any fairly intelligent reader. And yet it is far from superficial. The secret of its fascination is that it deals quite directly and in plain terms with things that are vital to all of us. 'Plain terms' is hardly the right phrase, for the style possesses a distinction quite unusual in works of this kind, but the terms are plain in the sense that no one can mistake their meaning.

The book has four divisions. The first contains an analysis of the moral situation. There are certain values in existence, some of which are supreme, and these are commanding and, moreover, 'self-justifying.' The best is always enjoined, and this moral inspiration governs in its own right. Moral obligation is determined not by values but by the constraining nature of these values. The second part of the book is psychological. It is important because we must know how we stand in regard to our own resources, those powers which we are bound to use 'for the best,' and what response we can make to the admonition of the moral imperative. The third part deals with the application of these principles to the social sphere and handles the subject of collective obligation. The last chapter is concerned with the most important of all the topics handled, the basis of our moral life, the question of moral *philosophy*.

It need hardly be said that on the issues raised in the first three sections Professor Laird is both enlightening and convincing. It is with his position on the final point that we find ourselves dissatisfied. In the author's view ethic is autonomous. That is the blunt fact. It draws its authority from nothing outside itself. He rightly asserts that the autonomy of ethics and the absolute character of values go together. 'Ethical premises, and these alone, are able to answer the question, "Why should I, or any other being, be moral?"' Such a position, however, is more than doubtful. Ethic *is* autonomous if values are absolute. But there is no constraining reason given here for accepting them as absolute. It is asserted over and over again. But there is no ground for the assertion. If I ask, 'Why should I be moral?' it is not convincing to say, 'because you must.' If I choose to deny the imperative character of the obligation, what is there to urge against me? The only ground on which moral obligation can rest is that goodness is in the nature of things, that is in God. If this be true, then ethic is not autonomous. There can be no ethic without a basis in religion. There really is no such affair as an autonomous ethic. There are no such things as absolute values. Professor Laird's argument against Naturalism is cogent, but it holds against an autonomous ethic also which in the broad sense is just a form of 'naturalism.' This is our only quarrel, however, with a book which is worthy of its writer's high reputation and will find a secure place among works on this subject.

### THE CHURCH AND WEALTH.

'Compromise is as impossible between the Church of Christ and the idolatry of wealth, as it was between the Church and the State idolatry of the Roman empire.' These words from Mr. R. H. Tawney's Holland Memorial Lectures—*Religion and the Rise of Capitalism* (Murray; 10s. 6d. net)—express the opinion of most observers who survey present-day social conditions in the light of the Christian ideal. How did it happen that in the formative period of the Industrial Revolution, the Church was so impotent to mould the new forces which were coming to birth? One answer is given in Mr. Eustace Dudley's book, *National Resurrection* (Longmans; 4s. net). The Church had forgotten the ideals which dominated the Middle Ages and



our land had become the victim of the teaching of Luther and Calvin. What other results could follow from Luther's teaching that 'neither works of charity nor moral life nor any effort of ours played the least part in our salvation,' or from the Calvinist ideal which 'stressing as it did individualism, has for our nation at least proved a dismal failure.'

The error of this answer, so frequently given by Roman Catholic writers such as Mr. Dudley, is obvious from an examination of Mr. Tawney's singularly impartial, well-documented, and remarkably interesting volume. He declares that the picture of Calvin as the parent of laxity in social ethics is a legend. Instead of departing from such standards of social justice as had been proclaimed by the wisest mediæval teachers, Luther continued their teaching and frequently denounced the heresy that a man's religion could be severed from his duties to society. With fine irony Mr. Tawney declares that the nearest analogy to the social teaching of Luther is to be found in the theories of Mr. Belloc and Mr. Chesterton.

While Luther was satisfied with proclaiming principles, Calvin sought to enforce Christian teaching through legislation. The mediæval Church had recognized the right of the workman to a wage, but had tended to discourage the profits of the tradesmen. Luther, who was more interested in the problems of the peasant than in urban questions, had carried the theory no further, but Calvin placed the reasonable profits of industry on the same footing as the wages of the labourer. *Laissez-faire*, instead of being an essential part of Calvinism, as some suggest, was forced upon it by the pressure of commercial interests. The sixteenth and seventeenth centuries, with which Mr. Tawney deals, do not therefore demonstrate a transition from one social ideal to another so much as the difficulty of making any ideals operative. The Church which 'often degraded itself without lifting the world,' and which 'could not dispense with commercial wickedness in high places' was succeeded by a religious system which found it very easy to come to terms with the world.

In its treatment of history Mr. Dudley's book is too partisan. There is a similar intolerance of the teaching of Bishop Barnes and Dean Inge of whom he writes—'to such Christ is indeed the great reformer and the highest example but to be God He is not admitted.' The author manifests an undue desire to criticise on every possible occasion the

writings of 'A Gentleman with a Duster.' The most interesting part of the book is the account of the contribution made by Mussolini to the rejuvenation of Italy.

### SINCE WELLHAUSEN.

For nearly fifty years the genius of Wellhausen has dominated Old Testament criticism, but during the last twenty-five years, and more particularly during the last ten, that domination has been seriously challenged. Positions which were supposed to be settled have been attacked, and there are voices calling for a very drastic revision of critical results that had almost attained to the dignity of a new orthodoxy. The attack of pure traditionalism, which is always with us, may be left out of account: but serious and far from negligible assaults have been made by representatives of both right and left, by liberal conservatives like Dr. Orr, by radicals like Hölscher, and by others, like Professor Welch, whom it is more difficult to classify.

In an article which appeared three years ago in 'The Expositor,' Professor Welch argued that the three cardinal positions of modern criticism, especially as it affected the Pentateuch, had been seriously shaken. In a little book entitled *Since Wellhausen*, the Rev. John Battersby Harford, Canon of Ripon, answers Professor Welch point by point, further taking into account his recent book on 'The Code of Deuteronomy.' The Canon is a noble controversialist: nothing could be finer than the manner and the spirit in which he conducts his argument. It is severely objective, revealing at every point the most intimate acquaintance with the problem, and it is a model of courtesy. As against Dahse and Wiener, who have endeavoured to discredit the critical analysis by discrediting the Massoretic text in favour of the LXX, the Canon, like the late Dr. Skinner, convincingly argues for its substantial accuracy, even in the crucial matter of the Divine names; while as against Kennett, Hölscher, and Welch he argues that 'the book of the covenant' which is said to have led to the reformation under Josiah, was at least the main part of the present Book of Deuteronomy. He further defends against recent criticism the thesis that P was once an independent literary entity.

All who are interested in Pentateuchal criticism but who have been unable to keep themselves



informed of its more recent phases will find not only instruction but guidance in this illuminating and inexpensive book, which may be had for 2s. either from the author or from any of the following publishers: Hunter & Longhurst, 9 Paternoster Row, London; W. F. Henderson, 19 George IV. Bridge, Edinburgh; Heffer & Sons, Cambridge; or B. H. Blackwell, Oxford.

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### THE MASTER-IDEA OF SAINT PAUL'S EPISTLES.

Under the title *The Master-Idea of Saint Paul's Epistles*, Dr. Rudolph G. Bandas has published (Desclée, De Brouwer & Co., Bruges, Belgium) his thesis for the Master's degree in the University of Louvain. Dr. Bandas claims that whereas it was one of the principles of the Reformation that the Scriptures were an infallible guide in doctrine as well as in life, the relative attitude of Protestant and Catholic to Scripture is now nearly reversed. Protestant theologians now claim a large measure of freedom from the bonds of scriptural teaching; but Roman Catholic writers, while not drawing their doctrine primarily from Scripture, believe that it must at least square with Scripture. Thus this thesis is a study of Paul's teaching on redemption as it may be gathered from the fourteen Epistles traditionally ascribed to him.

The author rejects the distinction commonly drawn between the religion and the theology of Paul. The evolutionary theory and the psychological theory of sin are alike found unsatisfactory; the explanation of sin is found in the disobedience of Adam, which in turn is traced to the wiles of Satan.\* No sympathy is shown for the idea that Paul derived his fundamental doctrines from Hellenism. Paul is credited with the description of Christ not only as the pre-existent Son, but as being equal to the Father and as being the Lord God. The essential elements in Redemption are moral reparation and penal expiation. Christ, the Head and Representative of the race, is our substitute, only in the sense that His sufferings were substituted for the punishment that we deserved. Christ's death was sacrificial; but from the conception of sacrifice we abstract the idea of punishment and of quantitatively equivalent suffering. The immediate effect of the sacrificial death is reconciliation and salvation from the wrath to

come; salvation, too, from the power of sin, from death and from the spirit powers.

What Paul means by faith is a firm belief in the truths and promises of Divine revelation. If the Apostle ascribes spiritual regeneration now to faith and now to baptism, the explanation is that the two are mutually dependent and usually more or less synchronize. When the Church is called the mystic body, this is not a mere metaphor; nor is the mystic body a simple moral entity; it is a composite of the supernatural order, receiving a vital influx from the Head. The author has read widely and is well abreast of modern literature on Paul. His long thesis (four hundred and thirty-six long pages) is a reasoned, able, and courteous statement of the point of view which he represents.

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### THE PAGAN BACKGROUND OF EARLY CHRISTIANITY.

Under this title Professor W. R. Halliday of Liverpool has given us a study of great interest and importance in the 'Ancient World' Series (Hodder & Stoughton; 12s. 6d. net). The contents of the book were originally delivered as lectures on behalf of the Liverpool Board of Biblical Studies. The lecturer has the gift of spoken utterance which does not lose its vitality when it becomes the printed word. The purpose of the book is to bring out the historical, political, social, and cultural conditions in which Christianity developed during the early centuries. It is not a history of Christianity with reference to its environment, but a study of that environment itself; so that, except in the brief final chapter there is little direct apologetic.

Till near the end of the second century, while the growth of Christianity was of the first importance socially and politically as well as religiously, the movement went on practically unnoticed by the Empire as a whole. It was only when the Church was too formidable to be destroyed by imperial edict that the authorities awoke to its importance. The comparative freedom of Christianity from active political interference was largely due to this obscurity. It is characteristic that the first hostile official recognition of the religion of Jesus was the decree of Septimius Severus forbidding Christians to proselytize.

The past lives again in such stories as that of Felix Bulla, the Dick Turpin of the road from Brindisi to Rome; of Plutarch, who would not sell



a worn-out draught-ox, much less an old slave (as against Cato who advocated treating slaves as animated machines); or of Seneca, who sneered at the apotheosis of Claudius, calling it his Apocolynosis ('pumpkinification'). It is all to the good to know that there were endowed Carnegie municipal libraries in the Roman Empire, and that Quintilian was sceptical of the value of corporal punishment as an educational method. The story is told (from the 'Apocryphal Acts') of St. John and his disciples spending a night in a deserted inn. St. John adjured the bugs, one and all, to behave themselves and leave the servants of God alone. Next morning, as a reward for their obedience, he permitted them to return to the bed, to which they had a prior claim. This they incontinently did, disappearing into the joints.

While in the main this volume is descriptive rather than apologetic, Professor Halliday, when it seems necessary, points out the bearing of his facts. Thus, while the temper of mediæval science is markedly different from and inferior to that of the Greek science which preceded it, he maintains it would be quite erroneous to suppose that Christianity is the main and primary cause of this decline. It was partly a revolt, not confined to Christian circles, against an arid intellectualism; in part it was an example of the way in which the pendulum swings from scepticism to incredulity. 'The growth of superstition is an almost inevitable revenge of imaginations which have been starved by a crude and sceptical materialism.' Is there any significance in the fact that it was in the age of the growth of superstition that professors enjoyed an unexampled popularity and prosperity, and that theses were written and admired on subjects which have a strong family resemblance to those sometimes prescribed for the higher degrees in a modern university.

Many will turn with greatest interest to the fine study of the Mystery Religions and to the chapter on Mithraism, a cult the importance of which the author thinks has been exaggerated, thanks to Renan. No attempt is made to underestimate the influence of the pagan Mysteries on the development of Christian practice, but the problem concerns early Christian liturgy rather than the value or truth of Christianity as a religion. There are, in fact, certain basic ideas which recur again and again in all religions. Progress in ritual is less continuous and less rapid than progress in idea; but the question

is not where any particular religion gets its ritual or its categories, but what it makes of them. That Christianity used pagan forms of worship or pagan categories of thought is a fact of little more significance than that it used the pagan languages of Greece and Rome. In spite of the striking external similarities between Christianity and the world religions, Christians and non-Christians alike were acutely conscious of the radical difference between them.

#### STEWART HEADLAM.

In *Stewart Headlam: A Biography* (Murray; ros. 6d. net), Mr. F. G. Bettany has dealt with a difficult subject both with the entire sympathy and loyalty of a friend and with conspicuous skill in using the ample and varied records of a man who lived a life of fierce controversy and provoked many enmities. 'Our home atmosphere was evangelical, and we had evangelical surroundings,' Headlam writes. In those circumstances the future High Church curate was reared who was constantly in 'hot water' either with his Vicar or with the Bishop of the Diocese, and who was twice deprived of his licence. Nevertheless, one of the last letters that came to him on his death-bed was from the present Archbishop of Canterbury, with the benediction 'God keep and bless you'! Endowed with considerable talent yet he could not work in double harness, his quixotic impulses driving him continually into false positions in his relations with his superiors; as, for example, when he wrote a letter of sympathy to Mr. Bradlaugh, not because he had a particle of sympathy with the Atheist, but because he detested what seemed the persecution of the man for his notorious irreligious opinions; and when he gave bail for Oscar Wilde under circumstances so open to misconstruction. Headlam was sure he was right in both these dubious cases, and was indignant that his official superiors should take exception to his actions. He failed to understand that what he might have done as a private individual or as vicar of a parish, he could not do as a curate, and that he could not hold the Bishop's licence and at the same time set his authority at defiance. We learn of the dominating influence of Frederick D. Maurice on his theological opinions, but the experiences of his first curacy in the Drury Lane district of London seem to have had greater influence on his subsequent career. He had done excellent work among the poor children in the schools; he had made himself at home among



the working-class of that peculiar district, but he had challenged religious prejudice against theatrical folk, more particularly by his attitude to the case of the ballet dancer. As was afterwards said of him and his 'Church and Stage Guild' he had given way to 'Balletolatry.' He refused to compromise with either Vicar or Bishop and had to resign his first curacy. He was afterwards, however, ordained as priest and was appointed curate under a Broad Church vicar in the working-class district of Bethnal Green. With this great district Stewart Headlam's best work is associated, not as a curate but as a social reformer, and an influential member first of the old London School Board, and later of the London County Council to which the control of popular education was transferred. Here we have Mr. Headlam during his best and most fruitful years. The London County Council has given his name to one of its schools in Bethnal Green. When all else in his chequered career has been forgotten this memorial of him will remain.

#### ROMAN CATHOLIC APOLOGETIC.

The stream of Roman Catholic literature in defence of 'Catholic' beliefs continues to run with unabated volume from the press. It concerns chiefly the authority of Scripture and the claims of the Papacy, and two fresh books on these subjects have just made their appearance. One contains a series of lectures delivered in Aberdeen under the auspices of the Catholic Truth Society under the general title—*The Bible: Its History, Authenticity, and Authority*, by various writers (Sands & Co.). The most interesting subjects dealt with are 'The Inspiration of the Bible' and 'The Truth of Holy Scripture,' both by the Rev. C. Lattey, S.J. Neither essay really faces the difficulties of the subject at all. They contain much quotation of authority, but they do not handle the issues which criticism raises, and, so far as non-Catholic readers are concerned, are nearly valueless. They also contain, however, assertions which sound curiously mediæval. 'The Church, of course, can never be for "the open Bible" at any price'; 'First of all we must accept the Church as our God-given teacher, and then she will explain to us inspiration'; 'The Word of God is of necessity true. It should be noticed, therefore, that we do not arrive at the truth of Scripture by a careful examination of every sentence that it

contains. We come to Scripture knowing *already* that it is true; knowing it *a priori* as a fact of revelation, not *a posteriori* by induction'—these sentences will indicate the point of view, which is not helpful to inquiring minds. For the rest there is a good deal of information on the Canon and other points not without value.

The second book deals with *Catholicism and Papacy*, and is by Mgr. Batiffol, Canon of Notre Dame, Paris (Sands & Co.; 3s. 6d. net), and is entirely controversial. The antagonists are Bishop Gore and M. Glubokovsky. Mgr. Batiffol has his work cut out for him in replying to Bishop Gore's plain statement that 'If we read the New Testament as a whole, we see the idea of any official authority given to Peter, above that which was given to all the Apostles, has no support therein'; also to a further statement that what we find in the New Testament is churches, not a church. He does not appear to us to succeed in his earnest effort to justify the Roman position in face of these facts. But the spirit of his apologetic must be gratefully recognized. It is always fair and candid. And the learning he brings to the aid of his argument is admirable in its scope and accuracy. Mgr. Batiffol makes one amazing assertion to which attention may be drawn, namely, that it is not the Pope alone who is infallible, the bishops also share this enviable gift. The statement is made quite definitely and is certainly a novel one. Another statement is worth noting, this time from the translator of the book: 'A Catholic rests his faith not on his reading of history, but upon the teaching of what he believes to be the One Catholic Church of Christ; if then his reading of history should clash with the teaching of the Church, he will know that his reading of historical facts has in some way been deficient and erroneous.' It is rather remarkable that a writer should make such a naïve confession. It does not tend to increase our confidence in the independence of Roman Catholic inquiries.

A third book, which is not apologetic except indirectly, comes from the same publishers—*Christ the Ideal of the Monk: Spiritual Conferences on the Monastic and Religious Life*, by the Right Rev. D. Columba Marmion, O.S.B. (12s. 6d. net). We have had two similar volumes from the same pen, one 'Christ in His Mysteries,' published quite recently, and reviewed in these columns. This fresh series of 'Conferences' has the same qualities as the



two former. It is mystical and ascetic, very beautiful in some ways, as Romanist piety and sainthood at their best always are. It gives us an esoteric account of what monastic life is with its deep mystical devotion and its extreme moral abnegations. It will appeal to aspirants after this form of life. For the rest, it seems to have only a dim echo in it of the real Christianity of the New Testament.

The way to world-peace is still being investigated by many earnest minds, and there is a good deal of vague writing on the subject. In *Paths to World-Peace*, by Mr. Bolton C. Waller, B.A. (Allen & Unwin; 5s. net), however, we have much common sense and candid criticism which should not fail of some result. Mr. Waller actually took part in the War as a combatant, and he realizes that there are things which men value more highly than peace, that in politics a clear and simple course is not always open, and that paper schemes may be wrecked by the passions of men. These admissions will help to obtain for the writer a hearing from some who are deaf to the pleadings of the pacifist. And his argument exhibits the same sane and level-headed sense. He criticises the League, chiefly on the ground that its aim seems to be more prevention and restraint than construction. He thinks that what we should aim at is the building of a world-society which will be the true bulwark against war. And his final appeal is for a change of heart on the part of the peoples of the world. This is the guarantee of peace which alone will be permanent. And Mr. Waller concludes his argument by an expression of faith that the necessary revolution in men's minds can be effected, and can alone be effected, by the religion of Jesus Christ. This is a sound and healthy book on a great subject.

*Faith and Success*, by Mr. Basil King (Allen & Unwin; 7s. 6d. net), preaches a gospel with a very distinct American flavour. 'This is not a synopsis of religion, nor a teaching of religion in any form. It is a personal record of the way Faith will help one in one's work.' The writer's limitations may be inferred from two sentences. 'Though in feeling my own way I have pondered much along spiritual lines I have read very little.' And, 'Rightly or wrongly on my part, my sins have never greatly troubled

me.' Faith is treated as a means to success, 'the inspiration for the swinging of the job.' It is largely success of a material kind. The writer gratefully testifies to the efficiency of faith in his own experience. 'My work grew stronger at once. It became more acceptable to editors and publishers. Instead of being obliged to force a market I found one open. I was better paid. I had a richer fecundity. After ten years of wandering about Europe, largely for the sake of economy, I soon found myself back in America, with a settled and comfortable home.'

The writer is, however, far from ignoring the nobler elements of success, and he fully recognizes the supremacy of the spiritual. His strictures upon churches and church services are severe, but he is convinced that 'experience proves that the Eternal Good peeps through them all in spite of the poverty of the agencies.' 'The Churches form the only body of which the purpose is to keep the Eternal Good a living thing in the world. Turning our backs on them, we turn our backs on this vital effort, in the only form in which it is made a fixed intention. By just so much we weaken it.'

There is something pathetic in the labours of the Honyman Gillespie Trust to keep alive the memory and writings of William Honyman Gillespie. The present volume, *Memorial of William Honyman Gillespie*, by Mr. James Urquhart, F.S.A. (T. & T. Clark; 4s. net), is to be the last of the series. For the past thirty to forty years these volumes have been freely gifted to students from time to time, and it is admitted here that most of them perished in the Great War when second-hand booksellers cleared their shelves at £17 a ton! Gillespie was doubtless a high principled Christian gentleman and a sound thinker whose argument *a priori* for the being and attributes of God had a certain influence in its day, but his life was uneventful, and extremely little material for a biography is available. Mr. Urquhart, who has devoted himself so assiduously to the elucidation of Gillespie's writings, has spared no pains to bring fresh facts to light, but without success. The book is to be regarded as a convenient summary designed to 'keep Gillespie's memory fresh . . . and save time and trouble to the student who, otherwise, would be compelled to wade through a mass of much irrelevant matter.'

We have chosen a sermon for 'The Christian Year' from *The Quest of Youth*, by the Rev. T. B. Stewart



Thomson, M.C., B.D. (James Clarke ; 3s. 6d. net). Mr. Thomson says in the Foreword that he has a special desire to gain the hearing of the young. He has gone some considerable way in that direction already. In his earliest charge at Dalziel and now in Edinburgh, and also as vice-chairman of the Church of Scotland Young Men's Guild, he has succeeded in gaining their attention and enlisting their sympathies. This volume of twenty sermons, however, appeals to all ages. The sermons are short, have the modern note, and are well illustrated. The thought in each is clearly expressed with a simple earnest directness. An attractive and helpful book.

It is not so very long ago since 'Prehistoric Peeps' gave scope for the humour of a contributor to the pages of 'Punch.' In *Prehistoric London: Its Mounds and Circles*, by Mr. E. O. Gordon (The Covenant Publishing Co.), the reader will find that the facts are so much stranger than fiction as to be almost incredible. Within the last fifty years, however, entirely new light has been thrown on this subject by Schliemann's discoveries on the site of the ancient Troy in the north-west of Asia Minor. 'No longer,' we are told, 'need the story be regarded as fabulous, that Brutus the Trojan, grandson of Æneas (the hero of Virgil's great epic), gave the name of *Caer Troia*, Troynovant or New Troy, to London. In site and surroundings . . . there seems to have been considerable resemblance between the historic Troy on the Scamander and New Troy on the Thames.' It is the purpose of the author to support the statement that the earliest recorded history of the British race takes us to Central Asia, the fertile district watered by the Tigris and the Euphrates lying between Mount Ararat on the north and the Persian Gulf on the south. To this country, the cradle of the human race, the earliest settlers in Britain trace their origin. It is a fascinating story, vividly told in every aspect and in every chapter, especially in its full account of the spiritual character of the religion of our forefathers, and the meaning of such mounds and circles as those at Stonehenge and of such a festival as the Eisteddfod in Wales.

*Faith and Life*, by the Rev. R. E. Roberts, M.A. (Wells Gardner ; 3s. 6d. net), contains ten addresses in which the dynamic power of the gospel is set forth. The writer believes in 'the paramount importance of concentrating upon the central

message of the Gospel,' and his teaching is evangelical in the best sense. Fresh and interesting in their treatment, direct and simple in style, these addresses are fitted at once to profit the general reader and to provide a model for the preacher.

Professor John Baillie of Auburn Theological Seminary shows himself in his volume, *The Roots of Religion in the Human Soul* (Hodder & Stoughton ; 7s. 6d. net), to be a master of clear popular exposition. Now and again there is a trace of magisterial self-consciousness in his style. The volume comprises five lectures recently given to ministers and religious workers at Union Theological Seminary, New York. The first lecture, which is of an introductory character, deals with the present situation in religion as illustrated in books and articles written about the religion of the British and American soldiers in the Great War. The main theme of the book is one which modern theologians have to consider (and Mr. Baillie is a modern theologian of the liberal sort), namely, the nature of religion and of Christianity. Religious conviction is said to arise always 'in the context of duty and of goodness,' and religion is described as being 'a confidence in the reality of goodness and the goodness of reality.' As for Christianity, the gist of it is said to be the belief that 'at the centre of the Universe there is that which is more like a father's loving heart than like anything else we know.' To be a Christian is, accordingly, to be rooted and grounded in love. We look forward with interest and high anticipation to a profounder and more technical treatment of the self-same theme from this writer's pen.

In *Evolution and Creation* (Hodder & Stoughton ; 3s. 6d. net) Sir Oliver Lodge seeks to reconcile the scientific and the religious attitude to the facts and laws of the universe. He reminds us that Creation is really a continuous process, not an act effected once for all, that Evolution represents, beyond any question, the method of Creation, and that mechanism, where it may seem to exist, not only does not exclude but actually implies purpose. The accounts of Creation in Gn 1 and 3 are appraised as poetry. There are in the book occasional reminders of the views Sir Oliver entertains about the world beyond death, as, for example, when he says, 'we are surrounded by a host of helpers, with whom indeed I know that it is possible to have communion,—not continually, but at times



and seasons.' The book is a fine spiritual tonic, the view it presents of the universe is, as the writer justly claims, 'full of hope.'

Books on prayer are often pitched in a tone which makes them unattractive to all but the very devout. This cannot be said of *The Soul's Sincere Desire*, by Mr. Glenn Clark (Hodder & Stoughton; 6s. net). It is a sparkling book, full of sound sense as well as spiritual intuition. In a most vivid and interesting way the writer shows the need for analysing the desires which prompt us to prayer, and points out the mistakes which are to be avoided if we are not to 'ask amiss.' His method of treatment is practical rather than speculative. 'Let me stand in the market-place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say: at the end of that time you will find yourself in a new world.'

The Anglo-Catholics form so large and influential a part of the Anglican Church to-day that it is highly interesting and profitable to get a clear statement of what they stand for. This is given to us by the Rev. Darwell Stone, D.D., the Principal of Pusey House, in a series of brief chapters—*The Faith of an English Catholic* (Longmans; 4s. net). It is surprising to find that considerable varieties of belief prevail in the Anglo-Catholic camp. But, however much variety there be in detail, there are certain things for which they all stand. One is loyalty to the Catholic faith of the Great Councils. Another is the sacramental principle in what may be described as an intense form. Dr. Stone writes moderately, but there does not seem to be very much to distinguish the typical Anglo-Catholic from the Roman Catholic except in regard to the Papacy. Even here the Anglo-Catholic would accept the 'Primacy' of the Pope in a reunited Church. As one reads this exposition of Anglo-Catholic doctrine and practice one asks with surprise why, when so much that is difficult is accepted (like the change of the bread and wine into the Body and Blood of the Lord, for example), Anglo-Catholics boggle at the Infallibility of the Pope. The answer, we suppose, is that this would carry the confession of the invalidity of their own orders.

*A Guide to the Epistles of Saint Paul*, by the Rev. Canon Herbert Newell Bate, M.A. (Longmans; 3s. 6d. net), is written 'in the hope that it may be a help to people who wish to read St. Paul's own writings, and to read them with understanding.' The work is admirably done. There is sound scholarship, fine historical imagination, and great lucidity in exposition. The intelligent English reader could not easily find a more trustworthy guide to lead him in his exploration of the world of Christian truth contained in Paul's Epistles.

Slowly but surely a little band of indefatigable scholars is putting the treasures of Buddhism within the reach of English readers. The Pali Text Society are issuing a series of translations of quite remarkable value. But for the general student who wishes to get quickly at Buddha's actual teaching, there is nothing like the series called 'The Sacred Books of the Buddhists,' edited in turn by Max Müller, Rhys Davids, and now by the latter's distinguished widow. Four of these volumes are devoted to 'The Dialogues of the Buddha'—three translated by Rhys Davids and his wife in a very fascinating way, dealing with the Long Discourses. And now there comes the first of two putting before us the no less famous Majjhima.

This is a book with many claims upon our attention. The translator, Lord Chalmers, G.C.B., is one of those men who explain the British Empire. Here is one who was once Governor of Ceylon, and who became so interested in its people and their religion, that he is now one of our foremost authorities upon it. The subject-matter is Buddhism at its most interesting and impressive. One reads with delight the masterly ease of this translation, and with a deep humility the lofty standard of character here set before us.

Full acknowledgment, as is most due, is made to the labours of that remarkable scholar Mrs. Rhys Davids, which have put life into much that was dry and meaningless, and opened many a window looking out over fair prospects in what had been a blank dead wall. If any one wants to know the teaching of the Buddha in one of the oldest extant forms, to learn the story of his life and to study his mind, let him get *Further Dialogues of the Buddha*, vol. i., translated by Lord Chalmers (Milford; 12s. 6d. net), and, or better still, it and the three preceding volumes—'Dialogues of the Buddha.'



How are we to explain Muhammad, and his remarkable influence upon so large a section of humanity? That is the problem which Professor John Clark Archer, B.D., Ph.D., of Yale sets himself in a little study which forms one of the Oriental Series of that University. He is of opinion that the pathological explanation has been over-pressed; that the theory which sees in him essentially a poet is not wholly satisfactory; that to give up the study altogether as an insoluble enigma is faint-hearted. For if the first biography is late, and the tradition is to be treated with caution, there is always the Koran with its revelation of the growth of the prophet's mind. The direction in which Dr. Clark Archer's own mind turns is sufficiently revealed in the title of his little work, *Mystical Elements in Mohammed* (Milford; 7s. net). He is of opinion that certain methods of self-hypnotism, of inducing trance-like conditions, were practised by the prophet in a crude way but in perfect good faith, until at last the result came; that Muhammad himself believed that the ecstasy was of Divine origin and intended to be the occasion of a Divine communication, and that while it lasted, his thoughts and words were Divinely directed; and that the fact that these 'fits' in production and duration came increasingly under the control of his own will did not affect their character as a means of God's revelation to him. The success of this effort was proof of his mission, and the doctrine of Muhammad the Prophet and the growth of a new sacred book were the natural outcome.

*Broken Lights*, by Mr. Harold Begbie (Mills & Boon; 5s. net), is defined in the sub-title as 'a short study in the varieties of Christian opinion.' Any book on religion by Harold Begbie is sure to be widely read. Those, however, who found most pleasure in 'Broken Earthenware' will probably find here less to stimulate faith, and more to perplex and distress. The book has grown out of certain articles contributed to *The Daily Mail* in 1925, and it retains throughout the confident style of the journalist. Most readers will probably feel this, and any one possessed of a tolerable acquaintance with Christian history and doctrine will be painfully aware that certain great subjects are being skimmed over rather than competently handled. Varieties of Christian opinion are outlined, but it is significant that the exposition of Modernism receives more space than all the rest put together. The writer

seems to have missed the perception of that profound unity of Christians which underlies all diversity of creeds and governments, and which is made manifest by the fact that in their prayers and hymns, in their devotional writings and doxologies, Catholic and Protestant are at one.

Mr. Begbie is deeply impressed by the weakening of Christian influence which comes through the unhappy divisions of the Church, and he is earnestly desirous of unity. He sees hope if only the Churches would consent to recognize that 'each school of religious opinion is a beam of light broken from the white radiance of Eternity.' This is a wholesome suggestion with a large measure of truth in it, but if it means, as Mr. Begbie's whole argument implies, that Jesus Christ Himself is one of the broken lights, though the purest that has yet appeared, then it may be confidently predicted that unity will never be attained upon this basis, for 99 per cent. of those who claim the Christian name would be unanimous in declaring that this is not the historic Christian faith.

*How can I Pray?* by the Rev. R. O. P. Taylor, M.A. (Nisbet; 3s. 6d. net), is described as 'a new enquiry based on the Lord's prayer.' The writer, having found the frequent repetition of the Lord's Prayer somewhat of a problem, in respect of the fact that it did not appear relevant to many states and conditions, set himself to study the petitions of the prayer and found that they had indeed a relevance and adaptability beyond expectation. The subject is treated with considerable spiritual insight, and many will find the book an exceedingly helpful manual of directions as to the practice of private prayer.

Many efforts are being made to render the story of the New Testament interesting to young people by setting it in a dramatic background or by the use of imagination. We have had some good and not unsuccessful attempts of this kind quite recently, and one more has been added in *Paul the Ambassador: The Life-Story of the Great Apostle Retold for Young People*, by Miss Grace Winter (Pilgrim Press; 8s. 6d. net). Two features of this beautiful book may be singled out for special notice. One is the courageous attempt to make the Pauline letters both intelligible and interesting to young minds. In this Miss Winter has achieved something of a triumph, and it is no slight success. The other



is the imaginative treatment of episodes based on sound scholarship. Here, again, though this experiment was more hazardous, the result is excellent. In addition to these merits we must mention the fine coloured plates which really illustrate the text and adorn it as well. With a book like this the final test is to 'try it out on the dog,' and if the verdict of a child of eleven is accepted then we must pronounce this a 'ripping' book. That is surely conclusive!

Canon Sell's commentary on the Old Testament is drawing near its conclusion. The spirit which inspired the earlier volumes is just as manifest in the latest, the commentary on *Exodus and Numbers*, published at Rs.1.12 by the S.P.C.K. Depository, Vepery, Madras. The Canon happily combines the critical with the expository faculty. He believes in the documentary analysis, and he sets forth the sources in a simple and eminently readable way; but he knows that of far more importance are the actual contents of the Biblical books, and it is on these that he spends his strength, as is fitting in a series intended for preachers. *Exodus and Numbers* are wisely placed together in this volume, as the intrusion of *Leviticus* robs the story of its continuity. The variety of these two books, containing as they do narrative, ritual, poetry, and tales of miracle, puts a commentator's power to the test, but

Canon Sell, who keeps his eye always on the things that matter, emerges from the test successfully. There is an appendix on the Priestly account of the Tabernacle, which is in itself a valuable lesson on Higher Criticism. The Canon has the art of presenting controversial matter in an ironical spirit. The English clergy, who can obtain the book at the Church Missionary Society, Salisbury Square, London, would find it no less helpful than the Indian clergy, for whom the series is primarily designed.

*Fifty-Two Short Sermons*, ii., by Bishop Gilbert White, D.D. (S.P.C.K. ; 6s. net), though not commended by an attractive title, ought to prove a most useful book. It is intended for the use of lay readers, and each sermon should occupy about a quarter of an hour in reading. The writer, being a Bishop of the Australian Church, has principally in view the needs of colonial life. The deplorable drift into paganism of fine young fellows on the outskirts of the Empire is one of the grave problems of to-day, and one might venture to suggest that here is a remedy of some value. Where an organized service is impossible, a sermon from this volume, read by an individual, or better still by a small group, Sunday by Sunday, would do much to keep the soul alive. The sermons are robust, interesting, and full of ripe Christian wisdom.

## Some Misunderstood Psalms.

BY PROFESSOR ADAM C. WELCH, D.D., D.TH., NEW COLLEGE, EDINBURGH.

### III.

#### PSALM XX.

THIS psalm carries us back into the life of early Israel, for it is the ritual hymn which was employed at the opening of a campaign. Every nation has sought to put its army under the protection of the god of its national destinies, and Israel was not likely to form an exception. Nor did it, for Saul, before he went out to fight against the Philistines, gathered his army in order to offer a burnt-offering and peace-offerings (1 S 13<sup>9a</sup>). Early Israel was less likely to omit some such form of religious service, because certain of its wars were called the

wars of Yahweh, and the warriors, when on campaign, were consecrated or set apart to their task. The sacrifice, offered before going out to battle, may originally have served the double purpose of invoking the Divine protection, and of dedicating the fighting men.

This last feature, if it were ever present, has disappeared from our psalm. Yet the sacrifice not only remained, but formed the central rite in the ceremony. It is its presence as the culminating point in the whole, which explains the remarkable and otherwise inexplicable change in the hymn from the humble petition of vv.<sup>1-5</sup> to triumphant confidence in vv.<sup>6-8</sup>. Without some reason for this

transition the sudden change remains a conundrum. The scene is the Temple at Jerusalem on the day before a campaign is opened. In the outer court the army, in whole or in part, is gathered in full war-array with the king at its head. Somewhat higher is the inner court, where the altar stands with the altar-fire ready. Facing the army, perhaps on the steps which led up to the inner court, is a choir of priests who chant the opening five verses of the hymn. Their chant is a solemn invocation of the help of Yahweh in the coming war, for the 'day of need' (v.<sup>1</sup>) is the day of peril in the actual battle. From the sanctuary behind them and from Zion may He send protection (v.<sup>2</sup>). And may He even now grant the assurance of that help by accepting the meal-offering<sup>1</sup> and burnt-offering (v.<sup>3</sup>). If Yahweh accept their gift and their self-devotion, they will triumph in victory and render fitting acknowledgment of His succour (vv.<sup>4-5</sup>).

Here, in the earlier rite, it is probable that the king, advancing in person at the head of his army, brought his cereal and burnt-offering. Such royal offerings were customary at Jerusalem under the kingdom (2 K 16<sup>15</sup>), and on certain occasions the king himself officiated at the altar (1 S 13<sup>9</sup>, 1 K 8<sup>5-22</sup>). At least, whether by the king himself or by a priest, the sacrifices are brought; and a hush of expectation falls over the army, while the white-robed officiants carry out their functions. The culminating point in the ceremonial has been reached—will Yahweh accept the sacrifice, or will He, rejecting it, leave them to go without assurance of His help. Then, breaking the tense silence, a single voice is heard from the court: 'Now know I that Yahweh helps his anointed, he answers him from his holy heaven' (v.<sup>6</sup>). By some means the sacrifice has been proved acceptable, and men recognize that they go to battle with confidence in the Divine help.<sup>2</sup>

Yet vv.<sup>6-8</sup>, which thus form an oracle, have

<sup>1</sup> Read *קִטְחִילָה* with LXX. Then the *minhah* and *'olah* correspond with Saul's sacrifice of burnt-offerings and peace-offerings.

<sup>2</sup> What the means of learning the Divine will may originally have been, whether the omen was drawn from the behaviour of the sacrificial victim or from the altar-fire, it is impossible to say with certainty. But the comparison of the Divine answer coming from heaven (v.<sup>6</sup>) with Elijah's saying, 'the God who answers by fire shall be God' (1 K 18<sup>24</sup>), seems to point in the direction of the sign coming through the altar-fire.

their own history and receive explanation through comparison with earlier usage. When Ahab and Jehoshaphat reviewed their joint armies before the campaign against Ramoth-gilead, Zedekiah, at the head of a troop of prophets, promised them victory in the name of Yahweh (1 K 22). The incident, it is true, makes no mention of a sacrifice; but it brings the prophet into connexion with the opening of war, and that is elsewhere connected with a sacrificial rite. It is not improbable that, in the primitive period before such a rubric as our psalm became stereotyped, under the strain of the excitement at the thought of the coming war and at watching the ritual act, a prophet fell under the power of the Spirit and promised victory in Yahweh's name. When vv.<sup>6-8</sup> are construed as such an oracle, it is significant to note where all the emphasis lies. The weight is thrown on what Yahweh will do. Only His help can guarantee victory. While the king stands with his army at his back, and while that is as numerous and as well appointed as Judah can make it, confidence in the coming war comes from Yahweh alone. Even the saying that He will save His anointed wins peculiar meaning. For the king is more than the head of the people: as Yahweh's anointed, he is set over the nation for other ends than his own or theirs.

When the oracle has died away, the response of the army bursts out in the closing prayer of v.<sup>9</sup>: God save the king, and answer our prayer this day.<sup>3</sup>

Gunkel has drawn attention to the colourlessness of the psalm. It is full of touches which recall a more vivid, primitive life, but in itself it remains vague in the extreme. Thus there is no mention of any particular enemy. Yahweh is petitioned to further every plan of the king, but no special plan is mentioned. We are already far from earlier conditions. When Zedekiah promised victory, he said, 'Go up to Ramoth-gilead and prosper: for Yahweh shall deliver it into the hand of the king' (1 K 22<sup>12</sup>). When Miriam led her maidens out in a triumphal dance, she sang, 'Sing ye to Yahweh, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea' (Ex 15<sup>21</sup>). Instead of the concrete has come the general.

But the stereotyped character runs deeper. There is no longer room for the spontaneity of the prophet, roused by the presence of the army and the need of the hour. The oracle is supplied for

<sup>3</sup>So read with R.V. margin.



the occasion, and is chanted by one who has learned the words and their cadences beforehand. It has become possible to prescribe what the prophet is to say. There is no longer room for dubiety as to whether the sacrifice will be acceptable. It can be taken for granted that, since due precautions have been observed, the rite cannot fail of its effect. The hand of the ritualist is over all the hymn.

The theological attitude and language help to prove the same. Three times in the short hymn occurs the phrase, 'the name of'—our God, the God of Jacob, Yahweh our God. The use of the words, as Kittel suggests, gives the impression of their having been used as a battle-cry, much as the modern Muslim begins an undertaking *bismi-'llāhi*, in the name of God. And the selection of such a phrase serves to make more prominent that there is no trace of Yahweh going out at the head of Judah's army, either in person or through His surrogate, the ark. Instead, the petition asks that He send help, and, though He is still thought of as sending it from the sanctuary or from Zion, that is not because He is believed to have His dwelling there, for He hears and answers from His holy heaven. Evidently Yahweh is believed to have His abode in heaven. In the earliest battle-hymn (Jg 5) Yahweh still came from Seir to the help of His people. Yet men are conscious of His presence on earth, especially at certain holy places. And they are helping themselves out with the thought which is present also in Dt 12<sup>5, 11</sup>, according to which God Himself no longer dwells on earth, but sends His name, His representative to the earthly sanctuary.

Everything points to the hymn being pre-exilic, since it dates from a period when the people still possessed a king who could lead his army to battle. Yet it must also belong to a time when the ritual was becoming stereotyped, and the theological thought was somewhat advanced. It may be set down to some date not far from the reign of Hezekiah. And then it becomes natural to notice the slight points of comparison between its thought and language, and those of Isaiah. In the psalm to count a burnt-offering fat (v.<sup>3</sup> R.V.marg.) is a natural expression for regarding it as acceptable. The prophet (1<sup>11</sup>) declares that Yahweh is satiated

with the fat of fed beasts. What seemed to render it acceptable has no real efficacy. The psalm is able to say that neither chariots nor horses can ever ensure victory. Isaiah rises to one of the profoundest utterances of prophecy in declaring that 'the Egyptians are men and not God; and their horses flesh, and not spirit' (31<sup>3</sup>). To set the two alongside suggests a background for Isaiah's work. But it does much more. It shows the cult borrowing from the prophets. In form vv.<sup>6-8</sup> are modelled, like many other utterances in the psalter, on the prophetic oracle. But in idea and in ideals the influence is more profound. For the priesthood are using the higher conceptions of God's nature and character, which they owe to the prophets, in order to drive out of the cult-hymns the primitive elements which clung about the rites.

The hymn gives an interesting glimpse into the period of Israel's life, when prophet and priest were still working together and both were recognized as contributing to the nation's guidance. The central feature is still the old cult-practice with sacrifice and altar-fire. The great events of the nation's life are accompanied by the outward acts of worship. These outward things are generally the last which a religious people will suffer to disappear. But every outward act is accompanied by a rubric of the spoken word, which dwells on the meaning of the rite. What may be the purpose of the sacrifice which an individual or the congregation brings, what its efficacy shall be, what is the nature of Him to whom it is brought, what is the temper and attitude required from him who brings his gift—all these cannot find full expression in the mere ritual-act. But they find it in the cult-hymn, which accompanies each formal rite. And these cult-hymns, which largely compose our psalter, both in their form and in their content, betray the influence of the prophetic thought. The prophets were not able to abolish the cult-practice, even if they ever desired to do it. But it is their thought that influences the accompanying words, which are as essential to the worship as the outward rite. And they bring it about that, though the formal acts remain with little change, they are all changed, for they are supplied with a new meaning and intention.

## The Parable concerning Hospitality.

BY THE REVEREND A. D. MARTIN, DANBURY, ESSEX.

'FRIEND, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him' (Lk 11<sup>5-6</sup>). That is the confession of a great embarrassment, for in Syria and in the East generally hospitality commonly has had a high ethical value. If once I have eaten a meal with a man he is my friend; in time of danger his tent is an asylum for me, or, if I am merely passing his way at nightfall, a temporary home. As the Arab phrase runs, there are 'terms of salt' between us. I may come even at midnight and ask for lodging and food. For my friend to open to me and set bread and salt before me is an insistent duty, to deny which would be a shame indeed. To have nothing to set before such a wayfarer is to fail in the service of God.

In the interpretation of this parable our first consideration is, To what situation in the life of the Apostles was it addressed? Jesus had appointed them, we are told, 'that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons' (Mk 3<sup>14-15</sup>). Accordingly their recognized connexion with their Lord must have exposed them to many urgent requests from troubled folk, and it is certain that occasionally they failed in their work. We have an instance of this only a few paragraphs back in the Gospel of Luke. 'Master,' said one to Jesus, 'I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him. . . . And I besought thy disciples to cast it out; and they could not' (Lk 9<sup>38-40</sup>). Thus it happened at times that an apostle, suddenly appealed to for help in a case of acute need, might have to confess his incompetence and to turn the petitioner away, saying sorrowfully within himself, 'I have nothing to set before him.'

Just so we ourselves, who have to represent Christ to the modern world, might occupy a place far bigger than we do, if we were more successful in dispensing that higher hospitality which is concerned with moral rather than with physical needs. At times every Christian minister does get opportunities of solving personal problems which no one else can solve, cases of trouble which, if in part physical, are at heart moral and susceptible of

spiritual treatment. But too often like others he fails to meet the need. Society, also, periodically turns its head to ask of the Church as a whole, Can you cast out the demons that afflict our social life and industry and politics? And with an immense volubility the Church, in its conferences, for the most part only paraphrases the ancient confession of embarrassment, 'I have nothing to set before him'; the resolutions passed on such occasions resembling the outcome of a famous conference between Anglican bishops and Puritan divines in 1661, when, after months of discussion, it was finally resolved to report to the King that they 'were all agreed on the *ends* for the Churches' welfare, unity and peace, and his Majesty's happiness and contentment, but . . . were disagreed of the means' (F. J. Powicke, *Life of the Reverend Richard Baxter*, p. 202).<sup>1</sup>

In this distressing situation it would seem that we must betake ourselves to more prayer. No doubt it is true of all our complex difficulties, as Mr. Oldham in his *Christianity and the Race Problem* so strongly insists with reference to colour questions, that we need to do some 'hard thinking.' This certainly ought we to do but not to leave the other undone. For the value of hard thinking depends largely upon the personality of the thinker, upon the manner of his life, his moral quality and spiritual receptiveness. Hard praying is an in-

<sup>1</sup> An illustration of our modern lamentable failure in the formulation of Christian counsel is provided by the recently issued report of a Congregational Union Commission entitled 'The Christian and War,' edited by Dr. Albert Peel. The Commission, which consisted of about twenty of the ablest ministers and laymen in the English Congregational churches, was directed to ascertain the true Christian attitude to War. They took two years to discuss the subject, and then confessed, elaborating the confession with great clearness and force, 'The members of the Commission, after a number of lengthy conferences, found that they remained fundamentally disagreed upon some of the main issues involved in the enquiry.' They might have said, upon *the* main issue, for whether it is right for Christian men to render military service or not the Commission was unable to decide. It may be questioned whether, in the present state of our spiritual life, any other Church, or group of Churches, would have solved this urgent and terrible problem.



dispensable prerequisite to successful hard thinking. The disciples asked their Lord concerning their failure to heal the epileptic, 'Why could not we cast it out? And he said unto them, 'This kind can come out by nothing, save by prayer' (Mk 9<sup>28, 29</sup>).

This, then, surely must be our true way, and our Lord's promises concerning prayer are remarkable. Take these appended to the parable we are to consider: 'I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.' It should be remembered, of course, that these promises must be taken in their context, read, that is to say, in the light of the fact that they *are* appended to this parable. The story our Lord tells conditions them. In effect He declares, 'If your circumstances are like those of this man, ask as he did, and you will receive as he received.' Otherwise, *not* every one that asketh receiveth, as we know by experience only too well. In the outcome we shall see that this does not make the promises less splendid but only more truly weapons of precision in our spiritual warfare.

Now there are two features of our parable which are finger-posts upon the path of prayer. First, this importunate person's request was not a selfish one. In its final object it was not for himself he asked. It was that he might be made equal to his duty towards his guest. This is a very important feature of the story. Without it and judged from the viewpoint of importunity alone, the parable would appear rather unduly extended. One man asks of another for the benefit of somebody else. Importunate prayer could have been more simply illustrated from our many desperate petitions for ourselves, as, indeed, it is illustrated by the story of the widow and the unjust judge (Lk 18<sup>1-8</sup>). But it is the very fact that the request of the friend at midnight was on behalf of another that makes this parable not simply an inculcation of importunity in general, but specifically of importunity in the service of others. Here falls a bright light upon prayer. There are a good many things one would like to ask for, about which assurance is lacking, things which would make a praying man's life more pleasant. But the prayer concerning which we may be confident is the prayer that we may be made equal to the duties of our calling as servants of

Christ, as those who are to dispense for Him the higher hospitality.

The second feature in the story which qualifies the promises based upon it is that the man's request was a reasonable one. Then there were neither telegrams nor telephones, and travel was something of an adventure. Hence the hour of the guest's arrival was not foreseen. Evidently it was a surprise visit and the host could not be blamed for lacking the necessary food. If the need could have been anticipated the appeal might have had a different issue. A sense of annoyance at the man's improvident ways might have strengthened the refusal to help. As in that other parable about midnight borrowing (Mt 25<sup>1-13</sup>) it might have been said, 'Go to those that sell and buy for yourself.' But the need was sudden and unforeseen, and the request was reasonable. So also prayer must never be a lazy man's refuge. Our improvidence is no tribute to the providence of God. The Christian worker must indeed think hard and long in all diligent inquiry and research, concerning the needs of his fellow-men around him and of society at large. But when it happens, as happen it often will, that some definite and complex problem confronts us in the needs of our neighbour, or in the public discussions of our time, and we are brought face to face with precipitate perplexities, surely the fact that we ask both unselfishly and reasonably justifies us in believing that the door will open, and as many loaves as we need be given, namely, all powers and competencies required for the Divine service.

Yes; and yet, just because our assurance seems so modest and rational, we are likely to fail in our prayer. Men are seldom energized by rationality. And because of this our Lord stresses the need for persistence in prayer. He seems to tell us that even when our case is a strong one we may not carry it easily. So we come to this matter of importunity.

Perhaps *importunity* hardly does justice to the homeliness of the language of the Gospel. One often feels that the stateliness of the English versions takes off something of the edge of the sword of the Spirit. Both in classic Greek and in the *κοινή*, *ἀναιδέα* is *shamelessness, impudence, effrontery*. The revisers of the Apocrypha render it in Sir 25<sup>22</sup> 26<sup>11</sup> by 'impudence.' So here our parable runs, 'I tell you . . . because of the fellow's impudence, waking all the village with his knocking, the door will at last be opened.'

And in prayer, even when it concerns the higher hospitality and seems so reasonable, there needs to be the boldness of impudence, without, of course, its irreverence. As in the Old Testament we read, 'I will not let thee go, except thou bless me' (Gn 32<sup>26</sup>), and, 'Give him no rest, till he make Jerusalem a praise in the earth' (Is 62<sup>7</sup>), so Jesus cries, 'Be impudent in prayer.'

Now let us clearly understand where lies the need for this insistence. It cannot be that God is really like the friend in bed with his children, or like the unjust judge. Our Lord guards against the supposition in each case by most gracious words: 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? . . . And he is long-suffering over them.' That is not taciturnity. Surely the ground of this teaching concerning *ἀναιδεια* lies not in Him but in us. We are beings of a strange complexity and an unfathomed depth. There are secret movements of the mind undirected by the will. Our personal life resembles a big business concern of many departments, in which the manager controls operations through a central office, he himself seldom coming into touch with all his employees. In such a business, however, occasionally there arises a crisis—a big contract, perhaps, is at stake—and the manager then will not trust wholly to departmental heads, but personally visits the workshops and seeks to speed up all the workers by an urgent appeal. In like manner is the will related to the various energies of our nature. In normal times much of our mental activity, as always much of our bodily function, is automatic. And there is ever a tendency for more of our life to escape the control of volition. The manager's office becomes too comfortable. Hence we lose the concentration of our powers, and our output is poor. Especially is this the case in prayer. Usually when we pray only a small part of ourself is engaged. It is not 'with all our heart we truly seek him,' but with that divided soul which St. James compares to 'a surge of the sea, driven by the wind and tossed'—a few feet of moved waters above profound stillnesses. But prayer, which is to meet a big occasion and to level up our powers to the high demands of a famished world, needs to be a taking into every mental process of the Spirit of God. Richard Baxter in *The Saints' Everlasting Rest*, commending a certain spiritual method, says of its operation in

him who shall employ it, 'Thou hast pleaded thyself from a clod to a flame.' That presents the measure of praying often required of us for the higher hospitality. It is not that God is half-asleep but that I am, not that He needs entreating but that I am casual.

Yet it is not a dervish-like frenzy which will avail us. Feelings are the very last things in the world to be manufactured. They must arise in us naturally from the realization of facts and the convictions of the understanding. Much will be gained in prayer by our conception of the importance of the thing desired. Shakespeare in *Measure for Measure* represents a woman pleading with a judge for her brother's life, and as she falters, one says to her:

Give't not o'er so: to him again, entreat him;  
Kneel down before him, hang upon his gown;  
You are too cold; if you should need a pin,  
You could not with more tame a tongue desire it.

How true is that of much of our praying to-day. Founded as it commonly is upon the theology of *Le bon Dieu*, the most feckless of all our creeds, modern prayer achieves little because it has dissolved the sense of the peril of the soul into a haze any gust of worldliness can sweep away. What we generally lack is a realization of the darker elements in our Lord's teaching. Our spectroscope in its analysis of the Light of the World seems to miss the red and the violet hues. And because we have no Christlike sense of the soul's danger we deepen the risk. The cheap optimism of Christian people is one factor in the cheerful sinning of the world. Had we the feeling which prompted those lurid passages in the Gospels that tell of future suffering, we should also have the daring and persistence of great intercessors, we should take hold of God by both hands, we should even wrestle with Him.

Often did He who thus taught men to pray commune with the Father in the perfect peace of sonship. But there came an hour when for Him too the watchword was *ἀναιδεια*. 'And being in an agony, he prayed more earnestly . . . saying the same words' (Lk 22<sup>44</sup>, Mt 26<sup>44</sup>). He was knocking at the Friend's door, and it did not at once open even to Him, so truly was He 'in all things made like unto his brethren.' But what He sought was not for Himself; it was for us. And also, with all His foresight, the heaviness of the demand was not wholly foreseen; 'he began to be greatly amazed, and sore troubled' (Mk 14<sup>33</sup>). Nor in the nature of the case could He, a sinless man, have foreseen



it all. To holy natures there must ever be something incredible and foreign in the nature of sin, until it is actually tasted through the consanguinities of sympathy with the sinful. So was it with Him, until in this amazing experience of need He

had knocked the third time. Then did the door open and loaves were given. He was made equal to the tragedy of a world that was dead in trespasses and sins; He rose up from his 'strong crying and tears' clothed with the majesty of God.

## Recent Foreign Theology.

### *The Acts of the Apostles.*

THIS volume<sup>1</sup> is part of the series 'Études Bibliques,' to which the well-known commentaries by Père Lagrange of Jerusalem belong. A massive volume of over a thousand pages, it is the work of a liberal Roman Catholic, who has already rendered good service to New Testament study by his learned and useful volumes on the text, canon, and other subjects of New Testament 'Introduction.' The long introduction is followed by the Greek text on the left-hand page, and a helpful French translation on the right-hand page, the comprehensive commentary being printed continuously below both of these. It would be hard to mention an important topic that is not discussed in the introduction, for it comprises a treatment of the following fourteen subjects: the history of criticism; the author; biography of Luke (author of the Acts of the Apostles); aim of the author; plan of the work; date and place of composition and the readers addressed; the text; the sources; the language and style; literary history; admission into the Canon; doctrinal teaching; historical value; chronology of apostolic times. Nine subsidiary topics are discussed in an appendix: Jewish sects in apostolic times; the Scribes; the Sanhedrin; the Synagogue; the Samaritans; the Jewish Dispersion; the Speaking with Tongues; the Conversion of St. Paul; the Apostolic Decree. The book concludes with admirable indexes.

The author has an extensive knowledge of the bibliography of his subject, though he does not know Dr. Still's suggestive volume, and sometimes employs editions that have been superseded. If any student wants an up-to-date commentary on Acts in which every aspect of the Book is fully

discussed, he could not do better than use this work of Jacquier's.

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### *The Problem of the Word.*

The purpose of this volume<sup>2</sup> is to explore the significance and to enhance the value of the Word—God's personal communication with man—in the Christian religion, and to relate in this way modern Protestantism to the fundamental conviction of the Reformation. The Introduction shows the need for a treatment of the problem. Faith attaches itself to the Word; and as 'theology leads from the life in faith to reflexion about faith,' its decisive principle must be the relation of faith to the Word. The theology that depends on the philosophy of religion ignores that relation; but a reaction is found in Karl Barth (*The Word of God and Theology*) and Emil Brunner (*Mysticism and the Word*). 'Theology is the science of faith, which is life and knowledge (*Erkenntnis*) of the Word, which awakens faith, and assures knowledge (*Wissen*).' In systematic theology one may expect the Word to be treated in the doctrine of revelation, and in regard to the means of grace, and in both respects a fresh treatment is necessary.

A hundred pages are devoted to an historical survey of the treatment of the problem in modern theology—a discussion of great interest and value which cannot be considered in detail here. The constructive part begins with an analysis of the conception of life as emotion, experience, history, and insists that life consists in a continuity in relations. The science of life must be sociological, and must describe life in all its ways and forms of association as economic, ethical, and religious.

<sup>1</sup> *Les Actes des Apôtres*, par E. Jacquier (Paris: Lecoffre, 1926; pp. ccviii+823; 100 fr.).

<sup>2</sup> *Das Problem des Wortes*, von Wilhelm Vollrath (Bertelsmann, Gütersloh, 1925).

From this sociological standpoint the psychological and historical methods of dealing with the religious life are shown to be inadequate. As life is personal relation, the Word is that which distinguishes as it relates persons; psychologically the Word is an expression, and historically it is a tradition of life, but sociologically it is a *pontifical*. Why this term is used, and what it exactly means, the writer, as far as I can discover, does not make quite clear. But he seems to be referring to the original meaning *bridge-building*. 'As it unites, so it separates, as it associates, so it absolves, as it establishes relation, so it maintains distance' (p. 169). The Word does not exhaust itself in *speech*, but its end is 'the mutual disclosure of associated persons in some form of communal life' (p. 172). The *objective* spirit, embodied in science, arts, literature, morals, etc., must become a social interchange—the Word which makes history a present possession.

Religion is an intercourse of words, for it is 'the Word that brings God to men, and men to God' (p. 175). As a relation between persons in the Word, religion is distinguished from mysticism, which is no religion, for mysticism means absorption of man in God, and not as is religion a relation, in which difference is preserved of man and God. (This criticism applies only to extreme forms of mysticism.) The specifically religious functions of the Word are to bridge the gulf between man and God, as in the forgiveness of sins. As a relation religion involves conduct. Accordingly the Word has also an ethical function: man realizes his moral autonomy in the fulfilment of the will of God. As the Word of God is the instrument of God's will and power in man, to will and to do according to His goodwill, His power acts in man not *magically*, but spiritually and personally, for 'man can be overcome only as he is won as a person' (p. 202).

On this doctrine of the Word the conception of revelation must be based; for 'faith knows that it has all in the Word,' that the Word is the *principium essendi et cognoscendi*, and only in accordance with that Word can it understand nature, history, persons, and community as methods of revelation. The critical principle of all theological methods is the Word as the unity of living associations. Hence the sociological method must be combined with the psychological and the historical. The isolation of individual personality and the immobility of history must be corrected by the

living community, of which the Word is the vehicle. As the Word of God to man it is transcendent as well as immanent, and thus offers a synthesis for all theological disciplines. *What is written* is the diffusion and the continuance of the Word; hence the Holy Scriptures in their universality and permanence are a symbol of the infinitude and eternity of the Word.

The book is written diffusely, but for a German work very lucidly. The sentences are surprisingly short. Without offering any comment on the details of the argument, I may express my entire accord with its main idea, that religion is a conscious personal relation between God and man, and that it is in the Word spoken by God and heard by man that the community of life, which transcends the differences, is realized. It is a needed and welcome protest against all the present tendencies to relegate religion to a sub-conscious region of magic, or sacrament, or mysticism. God speaks, man hears, and thus God lives in man, and man in God.

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### Erigena.

Johannes Scotus Erigena, whom his orthodox contemporaries sometimes spoke of as a pretentious and garrulous person, is often still referred to as the most characteristic representative of Neo-Platonism in early medieval Christianity, and the aim of the present work<sup>1</sup> is to ascertain the precise relation subsisting between him and the late Greek philosophical school that bears the name of Plato with a difference, and especially its master mind, Plotinus. The comparison is wrought out under the six headings of the Doctrine of God, Cosmology, Matter and Evil, Man's Place and Constitution, Ethics, and Religious Ends, under each of which we get, first, the relevant teachings of Plotinus (mainly), and then those of Erigena. The author's conclusions are that while there are unmistakable points of contact between the two systems, yet in the mass each lies outside the other, and often in polar opposition. Thus, for Plotinus, God is one, transcendent, beyond human predicates; the world is an unreality; and the mystic way to union with God is to leave behind not only the

<sup>1</sup> *Zur Geschichte der Mystik: Erigena und der Neuplatonismus*, Von Lic. Hermann Dörries, Privatdozent (Tübingen: Mohr; M.4.80).



world, but reason itself, and even one's own soul and individuality. For Erigena, on the other hand, God, while one and doubtless transcendent, is at the same time that which pervades creation to its ultimate particle, so that the world is a theophany, created precisely in order that man may know it and its Creator, and in that knowledge attain to

union with the One who is all. Herr Dörries has worked conscientiously at the sources, attesting every step by citations from the original Greek and Latin, and his book is fairly entitled to be called a model of thoroughness and sustained interest.

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## In the Study.

### *Virginibus Puerisque.*

#### To Be Given Away.<sup>1</sup>

'He that hath no money; come ye, buy, and eat; without money and without price.'—Is 55<sup>1</sup>.

THE other week I met a friend of mine who was just home from Spain. And he told me that one of the things there that had struck him most was the trees in the streets of some of their cities. We have trees in our streets too, hawthorns perhaps, a red one and a white one turn about. Bags a red one for me, a deep, deep lovely red one! But the trees yonder are—what do you think?—oranges, all covered over with great, glorious, golden fruit; and anybody, I suppose, can pick them, and one can picture rows of ragged urchins sitting on the curbstones, each of them getting inside a big juicy orange as fast as he can; far better ones than we ever get here. For ours have to be picked and sent off before they are really ripe, but there they are just perfect.

I know what you are thinking. To-night when it has got darkish, when you climb up into mother's lap, and wheedle a few minutes longer out of her, you're going to put your arms about her neck, and whisper something to her. It's a secret. Yet I know what it is. 'Mummie, let's go to Spain this time for our summer holidays!'

Well, it's a splendid scheme, but I'm afraid that it's no use. I know the poets tell us that the orange trees keep bearing all the year round. But do they, really? And if not, well, then, if they are at it now, will they be still bearing in your holidays? Hard luck! But, never mind, I have something to tell you better by far than that. Here is a man who knows of a market (he has seen it, he says, and has been at it often and often), full of such lovely things. All the shop windows are crowded with them, and

he has stood staring in, not knowing what he would like best. For everything was nicer than the last. And then he looked at the tickets on them all. And what do you think he saw? Price—No pounds, no shillings, no pence, no farthings! It was marked in plain, clear figures. But, of course, he said, it must be a mistake. But he looked at the next, and it, too, was price—nothing; and the next, price—nothing; and all of them, price—nothing! What a lovely shop! It's not like that here. You have looked into the windows very hungrily at times, just itching to get something you saw there. The cover on that school-story was so dreadfully exciting. Did he really score; or, did that big chap, running across, get him in time? Or, that knife was such a beauty! You could almost build a house with it, you thought. Or, those sweets looked very good. And you felt in your pockets, the side ones, the inside ones, the little one, the top one. But they were empty, no, not empty; but there was never a coin, though you searched and searched among the twine, and the—what's this?—oh, that is or was an old lump of chewing-gum you had forgotten; and this?—oh, that's a bit of my bicycle; and this?—well, that was once a hanky, long ago—but never even a penny anywhere. And then you wished you hadn't got that other thing for which you used your money. It is all right, only these things in the window look so very thrilly. If only you still had that money now!

Ah, well! here is the place for you, a market where they give away things for nothing.

But, 'of course,' you say, 'you're only pretending.' No, indeed, I'm not. It's truly true and it's really real. God always gives for nothing, and all the best things come from Him. Just think it out.

To begin with, He gave you yourself, and a very

<sup>1</sup> By the Reverend A. J. Gossip, M.A., Aberdeen.

nice wee self it is. And you never paid for it, now, did you? The other week I was asking a dear little four-year-old where she got all that mass of yellow curls. And she looked at me pityingly, as at a very stupid person, 'I didn't get them, silly, they just grewed.' And you, too, just 'growed'; you got yourself for nothing.

Yes, and you got the kind of you you are just for the taking. You might have been a little blackie! How would you have liked that? Oh, well, I fancy that would have been good fun too. They look fat and round and jolly; and you wouldn't have been bothered with many lessons—no tables, no horrid spellings. Yet, I think, like Stevenson's little girl, you would have grown tired in the end of always 'living abroad.' I'm nearly sure that had you got your pick, you would have chosen to be British. The French are very splendid. But I think it would have broken your heart to have to wear the kind of hats that their boys wear! And they don't seem to play games much. Oh, yes, they lick us fairly easily at tennis, and they are getting very good at football. But their boys seem to hang about a lot, instead of playing as we do. No, I think you would have chosen to be British. And you got that for nothing.

Then there is Mummie. You didn't have to go into a shop, and when the man asked you what you wanted, say, 'I should like a Mummie, please. But she must be a pretty cheap one'; didn't have to look at this one, and that one, and at last say, 'I think with a little altering this one might do; please put her aside for me. I'll have to save up a good while more; she is so dreadfully expensive. You won't be having a bargain sale, will you? I wouldn't mind much if she were a little soiled, if she would wash'; and come away, saying, 'I think she may make quite a nice Mummie when I manage to save up enough for her.' No, you got her for nothing. All the best things come like that, because God in His kindness gives His gifts to us for the taking away.

And so with the best thing of all. And what would you say that is? Your books? Your stamps? Your bat? Your—whatever you are going to shout out. All very good. But Paul thinks there is something better by far than that. If, he said, I had to pick something, just one, no more, out of the whole world; if God said to me, 'Now, what will you have?—one choice, but take whatever you like,' I would have—what would you

say? He says there is no doubt about it: he would never think even a moment, would cry, Give me Jesus Christ. For He is far, far better than anything and everything else. And he talks so much about this wonderful Friend, and this glorious Leader, and this best of all Comrades, that we too feel that we would like to have a share of Him. Halfers! we say. But no, says Paul, I can't give up any of Christ; and I don't need to do that. For you, too, can have all of Him for yourself. But we ask, feeling in our pockets and feeling a little shy for there isn't much there, how much does it cost? What? says Paul, Jesus Christ!—this best thing in the world? Other things, if they are worth while, are apt to be so dear, What does Christ cost? And Paul says, Why, just nothing: He is a gift from God to us. All the best things are, and so is Christ. And if you want Him, you can have Him, just for love. Isn't that glorious?

Let them keep their old oranges! We can have far better things than that, the best even God has, and all of them for nothing.

#### The Umpire.<sup>1</sup>

'Oh for some umpire.'—Job 9<sup>33</sup>.

You will find the word 'umpire' in the margin of your Authorized Version of the Bible, but I am reading in the translation made by Dr. Moffatt, and the whole verse reads—'Oh for some umpire over both of us, who might decide our case.' The presence of the Australian Test Team will give us some keen and interesting cricket matches this summer, and at each match there will be two umpires. No keen cricket match is played without an umpire. Here is Job asking for an umpire, because he feels unable to make the decision which the crisis in his life seems to demand.

Now the duties of an umpire can be generally described in three ways. First of all, a doubtful incident in the game has to be decided by the umpire. 'How's that?' is often snapped out at him by the bowler or wicket-keeper, and the suspense is only ended when the umpire says 'Not out!' or 'Out!' Very often in life something happens to us quite suddenly. We have acted on the spur of a moment, and said or done something we are not quite sure about, as to whether it was right or not. But our umpire is there all the time,

<sup>1</sup> By the Reverend Charles Dimond, Manchester.



quietly standing by, undisturbed by any excitement in the game, and our question is immediately answered by the umpire's voice inside saying 'Not out!' if we have done right, but if we have done wrong, the voice will say 'Out!'

Then, an umpire is often some one who is called in to decide between two parties who disagree. It is surprising how often this occurs in cricket. A bowler may think he has got his man out l.b.w.—you don't know what that means? Oh yes, I see by your faces that you know what l.b.w. means! And the batsman doubts it; I think he nearly always does. In fact there are nine different ways in which a batsman may be got out. Nine? Yes, nine! Ranjitsinhji once said that he had noticed two others—being 'umpired out' and 'talked out by the wicket-keeper'! But of all the nine ways in which a batsman may be got out, there is always or nearly always a doubt or dispute about eight of them. The only way of being 'Out' which never seems to be disputed is being 'clean bowled!' But when these disagreements arise, the one who decides the question is the umpire, and his decision is final. Sometimes we disagree and fall out with our playmates and friends, and it is hard for us. And often we lose our friends through quarrelling because we do not call in an umpire whose decision we are prepared to accept. That is because we have forgotten Jesus. When our heart-breaking disagreements occur we ought to go to Him, and imagine ourselves in His presence, for by so doing we should make Him our Umpire and get many of our disputes settled. Job and his friends did not agree in the view taken of his sufferings, and he wished to have some one who would decide between them.

In cricket an umpire has to enforce the rules. He watches most carefully the bowler's delivery, and if the ball is not correctly sent he will cry—'No ball!' So, in the great game of life, whether we think about Him or not, our silent Umpire is always watching, and if we do wrong He speaks, and gives His decision through the voice of conscience. If we do right He praises us in the same way, a thing which ordinary umpires never do. You have learnt the rules of the greatest game of all from your mothers in your early years, from your Sunday School and your Church, and Jesus is your Umpire watching you, expecting you to keep the rules. Don't forget, never defy the Umpire! A player who defies the Umpire is not a sportsman!

I want you to think of Jesus as the Umpire of the game of life, and so live that you will never incur His displeasure by breaking any of the rules He Himself has taught us.

## The Christian Year.

SECOND SUNDAY AFTER TRINITY.

### The Magnetism of the Cross.

'And I, if I be lifted up from the earth, will draw all men unto me.'—Jn 12<sup>32</sup>.

A more unlikely prophecy than this was never addressed to human ears. Jesus had proclaimed His Divine message, and it had fallen on deaf ears; He had performed mighty works, and they only credited Him with the help of Beelzebub. What greater thing would He do to change unbelief into faith, to transmute indifference into devotion and hatred into love? The reply was that the transformation would be brought about not by doing, but by suffering.

And it is matter of history that the prophecy has been accomplished both as to result and means. Jesus has drawn unto Himself, if not all men, at least representatives of all races and classes of the human family. He has brought into existence a spiritual society which links together nineteen centuries and holds the world in its embrace, and He wields this power because He endured the Cross.

The Cross of Christ has at least three different aspects, of which each makes a strong appeal to heart or mind, and which, in acting together, have invested it with a unique significance for the spiritual sense of mankind.

1. *The tragedy of the Cross.*—Beginning with its human aspect, we observe that the sufferings and death of Christ arrest our attention and claim our sympathy as the most tragical event recorded in history. Upon this earth there appeared once a teacher who preached a gospel of Divine and human love—who sought to persuade men to love the God who loved them in spite of their sins, and also to love one another, and to show their love by being kind, merciful, and forgiving. And as was His message, so was His life. He held communion with the Father in a life of filial trust and obedience and of stainless purity, while He spent Himself and was spent in preaching the glad tidings of the gospel to all, in saving outcast men and fallen

women from their degradation, and in assuaging, whether by the power of His sympathy or of His gifts of healing, the distress of many who had been sorely stricken by disease or left poor and desolate by the ravages of time and death. The world, with its burdens of sin and sorrow, had need of Him; there were reasons enough, one thinks, why it should have welcomed Him; but as a fact, it united its forces against the holy and loving Jesus, and condemned Him to suffer on the Cross the extremity of shame and agony which was reserved for the worst of malefactors. Little wonder, therefore, that when the world came to know the true facts, its heart was stirred to its depth with sympathy and remorse, and that the story of the death of Christ was burned into its memory as a crime which is without parallel for a combination of self-deception and wickedness.

2. *The discovery of the Cross.*—The sufferings and death of Christ have taken their place in history as the occasion and means of a stupendous discovery. The Cross of Calvary stands out memorably as the spot on which the human mind became assured of the certainty of the most sublime and important of all religious truths. In the same event which revealed the deceit and wickedness of the human heart was found the revelation of the truth that God is love. The world had before this some conception of the Divine greatness and majesty. That God was inconceivably great and infinitely wise was written upon the face of Nature. That He was just and benevolent was also disclosed in the realm of Nature, and His righteousness had been confidently proclaimed by the great prophets of the Old Testament. But was there reason to believe that in the Divine Being, mercy met with justice, and that He loved man with a love of the kind that is equal to self-sacrifice?

How did the death of Christ serve as a revelation and confirmation of the love of God? In two ways. In the first place, as is expressed in many passages in the New Testament, we can read the mind and heart of a giver from the nature of his gifts; and when we consider the gift of God to the world in Jesus Christ who lived to do good, and who suffered death in the discharge of His vocation of loving service, we can believe that that stainless and self-sacrificing life was the gift of a God who was holy as Jesus was holy, and who loved man as Jesus loved. This argument of faith is of the same kind as that which might be framed by some tribe

of degraded savages who, coming to understand the work and to revere the personality of a devoted missionary, would draw a trustworthy inference as to the character and aims of the society which had sent him to minister to them, or as to the mind of a saintly mother who had dedicated her son to their service.

But besides the argument from the nature of the gift, it is an element of the faith of Christendom not only that God was witnessed to by Christ, but that God was in Christ—that He who suffered and died upon the Cross was in a unique sense Divine. What, then, is meant by affirming that the crucified Christ was Divine? There is one school which calls Christ Divine because in His person and life He revealed the character of God, and because in His influence upon men's souls He does the work of God. In Him, they say, we saw manifested the qualities that are highest in God—a power that had mastery over the world, a superhuman wisdom, a perfectly holy will and an infinitely loving heart. Those who hold the Divinity of Christ in this limited sense of His Godlikeness have seized a part of the truth, which is also a profoundly important truth, and which supplies a spiritual provision by which a soul is helped to live. But while the faith in the Godlikeness and godlike work of Christ may help us to grope our way through the darkness, and to struggle against the difficulties and temptations of the world, it is in the power of a fuller conception of the meaning of Christ's Divinity that the Church has done its enduring work, and that the saints have lived and died. For them the Divinity of Christ has meant that He who was born in Bethlehem and crucified on Calvary was not merely a manifestation in time of godlike qualities and purpose, but eternally God.

3. *The efficacy of the Cross.*—There is another feature of the Cross of Christ which has exercised a still more potent influence than its deep pathos and its thrilling discovery, and that is that it has been felt to possess a peculiar efficacy—to be the means by which unique benefits have been brought within the reach of sin-stricken and sorrow-laden souls. Let us touch briefly on two main aspects of the efficacy of the Cross of Christ as it has been experienced in relation to sin and sorrow.

(1) In the first place, the death of Christ is bound up with the necessary and comforting gospel of the forgiveness of sins. It is said that men of our



generation no longer have the same sensitive consciousness of the guilt of sin, and of the need of pardon ; but I believe that deep down in the being of all of us there goes on an ineradicable work of conscience which brings home to us in our times of solemn self-communing that we have grievously offended against a just and holy God, and that the deepest need of our souls is the assurance of His mercy and forgiveness. And in the hour when we thus realize our unworthiness, not only do we say, ' God be merciful to me a sinner,' but we instinctively add, ' for Christ's sake.' We feel that we can more confidently trust in the pardoning love of God when we not merely plead our penitence and the grace of the Heavenly Father, and His own name's sake, but when we link our unworthiness to that of the altogether worthy, and urge the merits of Him whose soul was without spot or blemish, and who was obedient unto death in the sacrifice of Calvary.

(2) In the second place, it is evident that a new power comes into the life, in the battle with temptation, and in the bearing of our burdens of sorrow, through the gospel of the tempted and sorrowing Saviour. It is a trite observation that only those can truly sympathize with trial and grief who have themselves been shaken and harrowed by a similar experience. And there is nothing in the Christian gospel, save its message of a gracious forgiveness, which has so powerfully appealed to the heart of men as the truth that God can sympathize with us in our trials, because the worst which can befall in human experience has been gathered up into the life of God in the experience of the Son of God. We may find it difficult to formulate precisely in our own thoughts what is meant by the presence of Christ at God's right hand, and the ministries of His Heavenly Priesthood ; but the practical significance is that we can trust God for a human heart as well as for infinite wisdom and power, that we can be assured that the way of the Cross, when appointed by God and followed in trust, is the way to the everlasting crown.

Let us ask how we are to make our own the benefits of our Lord's passion ? With what motive do we stand before the Cross, and what response should it evoke ? When we study the hymns which have this theme, we find that they express a variety of moods, and reflect different attitudes of soul. Perhaps the most edifying is that which voices itself in an appropriating and a triumphant faith :

How came the everlasting Son,

The Lord of Life, to die ?

Why didst Thou meet the tempter's power,

Why, Jesus, in Thy dying hour

Endure such agony ?

To save us by Thy precious blood,

To make us one in Thee,

That ours might be Thy perfect life,

Thy thorny crown, Thy cross, Thy strife,

And ours the victory.<sup>1</sup>

### THIRD SUNDAY AFTER TRINITY.

#### On Judging Others.

' Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.'—Mt 7<sup>1-2</sup>.

This searching saying of Jesus is a precept honoured even by professing Christians far oftener in the breach than in the observance. Some of the saintliest souls have sinned in this respect, especially in youth. As Frédéric Godet wrote in his *Journal* at the age of nineteen : ' Oh, how difficult it is not to judge ! That is perhaps the reef that lies nearest to the haven, the rock on which the best and holiest strike : they judge.' His words are re-echoed by F. D. Maurice in a letter to his mother : ' Of all spirits, I believe the spirit of judging the worst : and it has the rule of me—I cannot tell you how dreadfully and how long.'

The verb ' judge ' used here by Jesus does not, of course, refer to the legislation of the law court, which is a necessary part of our civilization in its present imperfect state. Nor does His command imply the suspension of the critical faculty. But it impugns the exercise of a harsh censoriousness in our survey of the motives and actions of others. It is only natural for us to take an interest in the lives of those we meet and see around us. Man is a social and gregarious creature ; he cannot live in isolation. He is intimately and deeply affected at all times by the doings of his fellows : and he is therefore bound to compare them, whether favourably or unfavourably, with his own. But what our Lord here warns us so sternly against, is the practice of ill-natured criticism and hasty, half-formed opinion, the open or unconscious assertion of our own superiority, the sly innuendo, the venomous slander, the malicious gossip, the cruel sneer, which do so

<sup>1</sup> W. P. Paterson, *In the Day of the Ordeal*, 62.

much harm in the everyday relationships of human life.

1. The first reason for not judging others is our ignorance. In every other sphere of human activity and achievement, the critic must be an acknowledged expert. But when it comes to analysing the motives or exploring the impulses of that most delicate and intricate of all mechanisms, the human brain, it seems as though every person, however uneducated or inexperienced, thinks that he or she is capable of forming final and conclusive opinions. We are not only, for the most part, in ignorance of the simplest psychological truths, but we also fail in most cases to make allowance for the influence of heredity and environment and the facts of personal history. We know little or nothing of the history, the character, the hidden temptations, the silent aspirations towards something higher, of those whom we so glibly and confidently criticise. It is as though a child of six were to find fault with the mechanism of an electric dynamo. Little wonder, then, that our estimates tend to be superficial. The philosopher Locke has justly remarked that 'he that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.'

In a public law court the evidence is strictly analysed and weighed, the verdict impartially decided. In our own private tribunals we should exercise the same caution in our dealings with those whom we are too apt to condemn unheard, and often on the flimsiest of testimony.

2. The second reason for not judging others is our own unworthiness. 'Forbear to judge, for we are sinners all.' We behold the tiny mote of dust in our brother's eye, says Jesus, and adds, with a touch of keen though kindly humour, that we consider not the great beam of wood that blocks up our own. The first requisite for a judge is personal integrity and righteousness; his own hands must be clean; the pot cannot call the kettle black. Some words of Robert Burns in this connexion—that much judged and often misjudged man—have a pathetic interest all their own. 'No man,' he writes in one of his letters, 'can say in what degree any other person besides himself can be, with strict justice, called wicked.' Let any of the strictest regularity of conduct amongst us examine impartially how many vices he has never been guilty of, not from any care or vigilance, but for want of opportunity, or some accidental circumstance intervening: how many of the weak-

nesses of mankind he has escaped, because he was out of the line of such temptation; and (what often, if not always, weighs more than all the rest) how much indebted he is to the world's good opinion, because the world does not know all; I say, any man who can thus think, will scan the failings, nay, the faults and crimes of mankind, with a brother's eye.'

Why is it, one wonders, that many so-called 'good people' are often censorious and harsh in their judgment of others? Our Lord, in this same chapter, sternly calls such Pharisees 'hypocrites.' He Himself, in all His purity and goodness, was ever tender and gentle and compassionate towards the fallen and the tempted. He told His impetuous disciples that even in the Kingdom of Heaven the tares must remain with the wheat till Judgment Day, and not be rooted out by human agency, since only God Himself could sometimes distinguish between the two. This great, wise toleration of His was attacked by the men of His own age, and is still for the most part ignored by His disciples, who forget that mere fault-finding and scandal-mongering are not virtues, or a proof of virtue, but are the most insidious of vices. When we think of our own exceeding unworthiness, our secret sins, our negligence and cowardice and infidelity in the service of God, we shall surely resolve to amend our own lives before we cast contempt on those of others.

3. This brings us to the crowning reason for not judging others—and that is, that we are given by God no right of private judgment at all in this respect. Even our Lord Himself refused to exercise so great and dangerous a power. 'If any man,' He once said, 'hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.' He came to us, not to condemn, but to deliver; and in our own humble way we His followers must seek to follow His example and imitate His wonderful charity. Only God in highest heaven, the searcher of hearts, is Judge of all the earth. He only, being perfect and holy, is in a position to amend His own creatures, to judge His own children, to apportion aright both the blame and the praise.

Consider this,  
That in the course of justice none of us  
Should see salvation: we do pray for mercy,  
And that same prayer doth teach us all to render  
The deeds of mercy.



In proportion as men have spent more time in the company of Jesus, they become more charitable in their dealings with others. Shallow people are always 'right'; they have never any difficulty in deciding the issues, whatever the evidence; their judgments are narrow and illiberal. But the life lived in Christ deepens human nature and sweetens it. We know that it is the judgment-seat of Christ, and not of Pilate, that is final. The last word is always with Him, who is Alpha and Omega, the Beginning and the End.<sup>1</sup>

#### FOURTH SUNDAY AFTER TRINITY.

##### The Problem of Pain.

'For we know that the whole creation groaneth and travaileth in pain together until now.'—Ro 8<sup>22</sup>.

Let us admit that it is doubtful if any solution of the problem of pain is possible in our present stage of evolution: pain seems to be part of the general mystery of a universe which is too great for us to understand in our few years. We seem to hear the voice which Job heard out of the whirlwind, 'Where wast thou when I laid the foundations of the earth?'—there was no other answer to the complaints of the sufferer.

One thing, however, is sure: insensibility to the world's pain is the sign of a low and bounded nature. The suffering around us often seems unbearable: 'we hide, as it were, our faces from it.' But science forces us to realize the struggle for existence in both the animal and the human world. Christianity has quickened our unselfish powers. The tides of human pain and passion flow through many a heart. It seems as if the innocent are swept down more inexorably than the guilty, and to some there is the added suspicion of the justice of God.

Let us try and see, however, that pain is limited as far as may be, that it is utilized for the driving back of evil, and that God is Himself the greatest sufferer. Let us remember that pleasure and pain are polar forces. When we demand a world without pain, we may be asking for the removal of pleasure as we know it, which may have been given as compensation for the pain which entered through sin into the universe. The same faculties that are capable of pain are capable of pleasure.

Then, many pains are automatic danger-signals, without which we would mutilate or kill ourselves without knowing it. 'The burnt child dreads the

fire'; but for the pain, it would probably burn its fingers off. Martineau says: 'Reason itself, were it universal, would be a poor substitute for this sharp reminder. If each creature had to study its own case, and, like an outside physician, prescribe its diet and its meals, where to rest and how and where to build, how long would it be before it slipped into some fatal forgetfulness, like the patient kept alive by art, and blundering among his medicines?' Take from human beings the sharp pain of hunger, and, the necessity of work being gone, the discipline of work would go with it.

Turn to the sufferings of the animals. The Cartesian school held that animals are mere automata, which go through the outward forms of pain, yet feel none. It is difficult to think how intellectual men could thus delude themselves. Yet we should remember the alleviations of their sufferings. They have neither memory nor anticipation to create the imaginative world of pain peculiar to men. We may take comfort to ourselves also in the idea that animals of prey so fascinate their victims at the moment of capture that they feel no pain. Livingstone, in his *Journeys*, tells us that he felt none in a lion's grasp. 'The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. . . . This peculiar state is probably produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death.' Again, the struggle for existence tends to bring the animal nearer perfection—giving swiftness, strength, quickness of the senses. The deliberate opinion of the great naturalist, Dr. Russel Wallace, is that 'animals in a state of nature have an almost perpetual enjoyment in their lives.' 'Given the necessity of death and reproduction—and without these there could have been no progressive development in the natural world—it is difficult even to imagine a system by which a greater balance of happiness could have been secured.' And of the struggle for existence he says, 'It brings the maximum of life and enjoyment with the minimum of suffering.'

In the human world the problem deepens. To us, as to the animals, 'painful sensations,' to quote Le Conte, 'are only watchful vedettes upon the outposts of our organism to warn us of approaching danger. Without these, the citadel of our life would be quickly surprised and taken.' But in man there enters in the moral element of pain. However

<sup>1</sup> T. B. S. Thomson, *The Quest of Youth*, 69.

we may account for it, all experience shows that nothing refines character like suffering—when nobly borne. No man has ever touched the world to fine issues who has not himself passed through the fire. 'Ease and prosperity,' says Martineau, 'may supply a sufficient school for the respectable *commoners* in character: but "without suffering is no man *ennobled*.'" Every highest form of excellence, personal, relative, spiritual, rises from this dark ground, and emerges into its freedom by the conquest of some severe necessity. In what Elysium could you find the sweet patience and silent self-control of which every nurse can testify? or the fortitude in right, which the rack cannot crush or the dungeon wear out? or the courage of the prophet to fling his divine word before the wrath of princes and the mocking of the people? Thus suffering ennobles the sufferer. And it also teaches those around him the sympathetic virtues, patience, sympathy, compassion. It seems strange that the most beautiful qualities of human nature are ones which would scarcely need to exist, but for the misery and imperfection of the world. Certain it is that the principle, 'strength is made perfect in weakness,' underlies everything.

Very often, again, suffering is simply the punishment for wrong-doing. Penalty is the reaction of the nature of things against its own violation. If we could trace the origin of all pain, disease, want, hunger, rags, melancholy, restlessness, discontent, insanity, we would find that by far the greater part came from moral wrong-doing somewhere—from the inhumanity of man to man. And it is just here that the true problem begins. Why is not each individual made to stand by himself—to receive the good or evil he has personally deserved? Think, however, what this would mean on the good side. How much of good have any of us earned by our own personal merits? Our whole life has come to us from the earnings of others—social law and order, knowledge, science, art, education, ethical ideas, and great religious conceptions: whence did these come if not from that constitution of society which we call heredity? If you and I were condemned to possess nothing, mental, moral, spiritual, but what we personally earned and deserved, we would at one stroke lose that vast and unspeakable heritage.

Many a mystery doubtless remains—as, for instance, the ultimate fate of those who seem to be mere victims of this hereditary system. Perhaps those who have every advantage of heredity and

training will be more severely judged for some slight meanness than these poor victims for what we count great sins. As Francis Thompson says:

Heaven . . .

Must of as deep diversity

In judgement as creation be.

But there is no final comfort save in the very being of God. The most important statement that can be made is that God is the greatest sufferer—that He takes on His own heart the heaviest burden. He that hath seen Christ hanging on the Cross, bearing the sin and suffering of the world, hath seen what the Father was doing all the time, is ever doing. 'The Lamb was slain,' not simply some nineteen hundred years ago, but 'from the foundation of the world.' Having made it, He would see it through the great adventure—would shrink from nothing to bring the whole creation into the liberty of the glory of the children of God. That is the meaning of Love—Love suffers for those it loves. Suffers, yet is happy; not to be allowed to suffer would be the unhappiness. Philosophers deny that God can suffer. They are right, in a beautiful way of which they do not dream. Even among ourselves perfect love transmutes suffering into perfect joy—as those know who have suffered for the sake of one they deeply loved. And so when you get infinite Love, you may get infinite suffering, and the suffering will be infinite peace and joy. And that is God, and He is Himself the solution of the problem of pain. He is solving it by bearing it, and if life offer you opportunities of suffering for the good of others, remember it is God offering to share with you His own life.<sup>1</sup>

#### FIFTH SUNDAY AFTER TRINITY.

#### The Revelation in the After Days.

'What I do thou knowest not now, but thou shalt know hereafter.'—Jn 13<sup>7</sup>.

There are numberless things to which at present we have no clue. Many of the Master's words have no immediate significance for us. Many of the things which He does to us hide their secrets. But the veil is only for a while. In after days the dark word will unfold a wealth of strength and grace, and the confusing experience which perplexed us like a fog will find a minister of interpretation in some later experience and it will become transparent.

<sup>1</sup> J. S. Carroll, *The Motherhood of God*, 8.



And so revelation waits upon life. We cannot force its secrets by the strenuous grappling work of the intellect. We do not reach the most precious light of God by the venturous journeys of the reason, but by faithful commonplace pilgrimage of daily life. That is to say, later events hold the keys to present mysteries. When the later event arrives, it opens the lock of some perplexity, as though the puzzling thing had been touched by a magician's wand. It is not a bit of good struggling for a premature unfolding of the Divine mystery.

Let me recall to you the incident in which the words of our text occur. At a certain stage of the Last Supper, our Lord somewhat abruptly rose, took a towel and a basin and knelt down before each of His guests—to wash their feet. Why He did this we cannot say. It may have been that for Him, and for them alike, the moment had come when mere words fail; when it becomes too poignant, too harrowing, to go on speaking—speaking about something which cannot now be altered. It may have been that our Lord's own emotions were beginning to be too much for Him. Such times there are—when words fail. It is well for us if at such times we can arise and do something *with our hands*.

When it came home to the disciples that the Master was at their feet, they protested. But our Lord appealed to them not to hinder Him, and appealed to them with this saying: 'What I do thou knowest not now, but thou shalt know hereafter.' It is as though he had said: 'A day is coming when it may help you, to recall this that I am doing to you. At the moment it may seem little to you; but time and life will bring out its hidden value.'

That, I say, is a deep truth; but, I repeat, it is a very simple truth. It is something which we all learn in the school of life. We are poor judges of the value of the things that are happening to us or of the things in which we are taking a part—at the very moment when they are happening, or when we are taking a part. But time and the later necessities of life as they beat upon us may cause some little thing from earlier days to glow and flash with meaning—like a gem in the darkness.

This is the principle we follow in the training of our children. They have to receive many things whose inner secrets are hid. Many of their lessons are little else than words, and their treasures may not be realized for many years. Our children can

bear the elementary lesson, but they could not receive the more profound explanation. The teacher could not unlock the words for his pupils; they can only be unlocked by the maturing years. There is a passage in *Sentimental Tommy* which says all this well. It is a reference to the Shorter Catechism. 'One of the noblest books which Scottish children learn by heart, not understanding it at the time, but its meaning comes long afterwards, and suddenly, when you have most need for it.' That is life's process of revelation.<sup>1</sup>

Now what were the prospects which, we may believe, our Lord had in view for those disciples—prospects of such a kind that He believed it would help them to meet them and pass through them with an unbroken spirit to remember that He had stooped down and washed their feet. At heart they are the prospects, the inevitable experiences which await us all. There is the prospect that one day we shall suffer; and the prospect that face to face with life we shall one day lose heart.

(1) Our Lord was well aware that those, who in His own day had taken His side and should hold to Him, would be called upon to suffer at the hands of the world. And so it was. For three hundred years indeed, off and on, to be a Christian was to run the daily risk of a cruel death. And all the time, even in the pauses of actual persecution, to be a Christian was to be in a minority, was to be living by hopes and dreams which the great world despised. Now that in itself is to suffer. We can overhear, in the later musings of Jesus, His anxiety as to what may happen to His followers when He is no longer with them. He is always recommending them to count the cost, to sit down and test themselves. At the same time, He welcomes those who think that they will be able to bear the strain. He cannot give them the kind of gifts which the world has at its disposal. He can offer them only a task. But with that task He can promise them a Holy Companionship, a deep and steady greatness of the soul. If they continue to love Him, such suffering as they may be called upon to bear will never seem too heavy. For they will never be called upon to bear what He their Master had to bear. And that He bore it all without bitterness they may well believe;—for here on this night in which He is to be betrayed, on the eve of sufferings so great that they will be taken by mankind for ever as the symbol of all human suffering—here He

<sup>1</sup> J. H. Jowett, *The Friend on the Road*, 175.

is not thinking of Himself, but of them, kneeling before them and washing their feet.

(2) The second prospect is not unrelated to that other. For there is another danger which besets all who are seeking to live for Christian ideals in this world. From time to time they feel that things are too firmly settled, and that the drift against themselves and against the things they seek, is all too strong. Thereupon they lose heart. It is not that they blame anybody. The finer sort in this world are almost too apt to blame themselves. They feel that if they were better, other people would be better and everything would be easier. But they lose heart. And was it not that they might

not quite lose heart that our Lord stooped down and washed their feet? For nothing could ever deprive them of that experience. And as they recalled it in after days, and amid other scenes, that He, who through the sheer greatness of His Person had become the Lord of Glory, had once upon a time, in the crisis and preoccupation of His own darkest hour, humbled Himself to wash their feet, they might begin to see that that only is true greatness, this spirit which endures to the end, which stoops and stoops, never quite evading some triumph of this world, yet persisting for the love of God.<sup>1</sup>

<sup>1</sup> J. A. Hutton, *Our Ambiguous Life*, 115.

## Theology and Archaeology.

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It might seem at first sight that Archæology has little bearing on Theology. It is open to the pure linguist and scholar to ask, 'What has digging an old hillock to do with the dogmas of the faith?' and approached in this way, as it has too often been, it admits of no dispute. The theologian in his study has never been identical with the trained excavator in the field and camp, and it is to be feared that both have as a result lost not a little. But if we give a broad enough meaning to Theology, we find that nothing human is alien to it, and no truth can finally lose its place there.

But the supreme fallacy in popular thinking lies in making Archæology a mere raking among old ruins, the doleful pastime of superannuated professors. The truth, however, is that no activity of mankind—aviation alone excepted—gives greater zest and thrill to the worker. Apart from the unspeakable expectancy of not knowing what the next spadeful will contain, the scope for the disciplined imagination is quite unexampled. At Tabgha in Galilee, for instance, we struck a deep layer of Mousterian cultural implements made of flint, and as these weapons came up out of the red earth, handful by handful, who could resist seeing once more the man who shaped them, smashing his bones to powder, pinning down his skins, stretching and scraping them, throwing his heavy missiles at a swooping bird, and staring pensively down the

wadi into the rushing waters or the parched oleanders? And the same science which deals with earliest man takes in also the twin peaks of Roman and Greek culture, and nothing short of the tawdriness of the present is outside the scope of the archæologist. Here, at least, the two great sciences meet.

But the Holy Land is the happiest hunting-ground for the excavator, and here lies the chance for theology. The interesting fruits of the digger would be material for the thinker in any case, but coming as this latest work does, from the home and centre of the three great religions of the world, theology can neglect it only at its peril. And least of all can the Christian theologian afford to be blind to the chances of the present when archæology is touching the very vitals of his religion. One of the foremost archæologists has said that the Church is losing the opportunity of the hour in neglecting, as she is neglecting, the importance of archæology.

Not only in the results of excavating expeditions in themselves, is there material for Theology; not only in the fact of these being in the land of Jesus, but also, I believe, in the very nature of the present possibilities. We should not forget that the War has gone, and with it many of the hindrances to really effective work, so that now great ventures may go forward in Palestine, not only untrammelled by the authorities, but actually aided and en-



couraged by the Director of Antiquities himself. This is a great advance, and no brief is held for any nation or society. The result of this state of affairs is good, for two great American ventures are going forward here, and many more smaller ones by German and British efforts.

The other day I went up to Megiddo. Passing through the ancient Shechem, with Mount Gerizim and Jacob's Well, redolent of memories, on either side of the road, and stopping for a time at Jenin—where the lepers were cleansed—we passed along through Taanach (Jg 5<sup>19</sup>) till we came to the renowned Armageddon, the greatest centre of military activity in the world. How quiet it was! and yet here in caves beneath the terraced hillock prehistoric men have fought like fiends, died like brutes, and been buried without remorse. Here the strangely mystical minions of the Pharaohs encamped and fortified themselves. Canaanites too have found this a key position of supreme value, and Israelites strove hard and long to secure it as their stronghold. Here Barak and Deborah wrought their victory, and on this very spot the good Josiah went down in honour before his enemies. It rings with memories. It cries with a hundred voices. For centuries wrapt up in these burning white sides of earth, the secrets of the ages have been hid. How the one culture, no less than the one army, clashed with the other, how temple after temple was plundered, how invader entered the walls only to be himself invaded, how the soldier sang on duty and the mother wiled her child to sleep, all these and much more will soon burst on the world. Dr. Fisher was engaged in excavating some very ancient caves, obviously rock tombs, when we arrived. Already it is no small discovery that prehistoric men used the tell for their home. A two-storied house is being built with thirteen bedrooms, two directors' rooms, a library, a safe-room for the jewels, which may or may not be found, store-rooms, electric light, etc. etc. It is quite a noble hill Armageddon to-day; in five years' time it will have gone completely, and the historic place will be no more. It is a great thought. Not all the genius of the eternities will be able to bring data from Armageddon. In a real sense it is the end of Armageddon, and yet before that it will have told its tale.

And yet a greater work than Megiddo is going on. Beisan has been the scene of much activity for the last three years, each month revealing

greater and more interesting remains. On the day I arrived there, I found the chief excavator clearing a large and well-preserved Egyptian temple right on top of the tell, and there open to view were the door, the pillars, the altars, and the stately steps, dating back to Totmes III., over three thousand years ago. What bombastic commander of the archers left his pretentious stelæ for our day? What weary, homesick priest last slew his victim on these altars?

The temple of Ashtaroth, which, much to every one's surprise, had been discovered right above this Egyptian temple, had just been dismantled before I arrived. Inside this place, several exceedingly fine pieces of pottery were found, resembling that found at Asa, on which are representations of birds and serpents, houses and windows, men and women. The skill and patience shown by the staff in gathering and joining the broken pieces seems unbounded. Beneath the two central pillars were found two earthenware jars, which contained seventeen ounces of pure gold, and over forty of electrum. As one handled these large ingots, a new meaning came into the lines:

It isn't the gold that I'm seeking  
So much as just finding the gold.

This, of course, is exceptional in archæology, although the Bedouin fancy gold is our only desire, while in point of fact it has little historical value. Beisan, however, has thrown a revealing light upon the forces that focused upon the borders of Palestine before, and at the time of Israelite occupation. Egyptian worship, no less than Ashtaroth, was a potent influence.

Although not on such a massive scale as either Megiddo or Beisan, the operations on the Third Wall of Jerusalem have proved important. Jerusalem, of course, is the home of archæology, and probably more than any other spot of earth has a tongue for every stone. Most excavators were already aware of a wall to the North of the Damascus Gate, but it remained one of those delightfully vague sites that every one knew and nobody understood. The climax came when, a house having been started in the open space, an old pavement was uncovered and, close by, the top of a thick wall. Dr. Mayer of the Department of Antiquities carried through digging operations, and exposed a massive wall, finding Roman coins about, with typically Roman sculpture work, and

measurements which satisfy the historian's account of the wall of Herod Agrippa. It could not but create a stir, for evidence of the Jerusalem of Christ's time is invaluable, and this is such. It means to say that by the most scientific methods, archæology is moving step by step to the very spot of the Crucifixion and the Tomb, a result which will both strengthen the faith and discomfit the sceptic. This is the relation that Archæology bears to Theology.

But the greatest archæological find of the year is undoubtedly the Galilee Skull. It was the writer's privilege to be second-in-command of the expedition, and to see the earth yielding up this priceless treasure, to the wondering gaze of excavators and Bedouin. Here, in the centre of the country of our Lord, in a wadi He must often have traversed, we found evidence of a race of humans with an immense culture, lasting for many thousands of years, a race and a culture that eventually perished. It seems very likely that the Mousterian culture of Europe, as so many other things, came primarily from Palestine. It seems most truly that Palestine is the Chosen, the Promised, the Holy Land.

And so it is not an unfair inference from these present results to say that right down from the earliest times, this country has been the meeting-place of races. The Mousterian man had to go down before the Aurignacian, who in turn had to meet the Solutrean. This was the place of impact. The days of higher culture dawned, and the same clash took place. If you want to see Egyptian religion, don't go to Egypt, but see it in Palestine grappling with the rites of Phœnicia. If you would value the faith of Babylon, compare it with the persistent practices of the Canaanites. If you have lost your admiration for the religion of Israel, see it at Megiddo amidst the sweeping tides of rival cults, lifting heroically the white banner of purity and hope. Just as isolation breeds degeneracy, and contact brings resource and progress, so it was in the very nature of things that out of Palestine, the meeting-place of the world, should spring the vital faith of mankind.

Another great truth comes home to the archæologist as to no other. When layer after layer is uncovered, and stratum after stratum examined, the significance seems almost always to be religious. It is true that many military achievements are recounted, on stelæ and seals, but all is under

the ægis of the god. The pivotal point is ever the temple. When new and strange pottery is found, as at Beisan, the excavator finds the explanation only in religion. The non-religious works of man, both prehistoric and historic, seem to have been as nothing to his religious activities. The real point of this archæological discovery is not simply that religion is universal. That is a trite maxim of theology. The new truth that modern thinkers must absorb is very much greater; it is this, that the only thing of worth to the great races and cultures of men was the discovery of God. In this great rendezvous of the world's best deeds and thoughts the groping after God has ceased to be a habit and become a passion. Theology can stand up, fully supported by the excavator, and affirm that mankind is at its best and most progressive when it joins in the search for God.

The science of ancient things has likewise a gift to confer upon religious thinking, in the balance and poise of the long view. When an evanescent philosophy would beguile the soul from the voice within, this science can bring into view the unchanging verdict of ages dim and distant, and, despite the confusion of the hour, we can lift our heads and strike the stars, and say, 'What hath been, is that which shall be.' The gathering religious impetus of untold centuries will not be stayed by a passing theory, or an altered viewpoint. When it seems for a brief moment in the chilly atmosphere of early morn that men have lost 'the sense sublime of something far more deeply interfused,' the archæologist will not be abashed. There is a fine unperturbed pace in an archæological theology.

It is, of course, in relation to Christian theology that the gift has been greatest. Here there is a steady band of workers who show few signs of religion, and yet slave their minds and bodies on the archæology of sacred places, just because this is their religion and an enviable one too! There has been a tendency in literary circles to reduce a story to a tradition, and, having done this, to reckon the poor thing dead. Sitting in a quiet study in the north of Scotland this might seem plausible, but, in point of fact, as a tradition the thing assumes a new value. The showing of all recent archæology, from Joseph's Tomb to Jericho's Wall, from Jacob's Well to Moses' Birth, is to substantiate such traditions. Give to the excavator a good healthy tradition, and he will generally



confirm it. He may even go beyond the Bible tradition, as in the case of the Tomb of Joseph, and give us first-class historical material. That is the relation that Archæology bears to Theology.

Not only is it tradition that is thus confirmed, but, what is much more vital, the Bible itself. The days have gone when we strive to justify the Creation narratives; these are what they are, and not even archæology can change them. But when we come to Abraham and Lot, to Judges and Joshua, to Samuel and to Saul, we, with an archæologist's knowledge of the places, find that every story must have come from a kind of genius and bears the stamp of authenticity on its face.

Gideon's Pool and Elijah on Carmel no more admit of speculative doubt. No one who crosses Esdraelon and sees the villages through the hazy heat, will talk of corrupted texts, even when it says that the mountains 'danced.' In fact, both Old and New Testaments tremble with a new life when the archæologist speaks. In one place, as at Ophel in Jerusalem, where Rev. J. Garrow Duncan worked so patiently, you may take your Bible in your hand and let it guide you by conduit and tower, over the Jebusite wall and Hezekiah's rampart. In another, as at Capernaum, you can take your Gospel of St. Mark and it will lead you along the shores of Gennesaret. In the points that really matter the excavator is the Bible's best commentator.

It is the besetting fault of the present-day theology that it tries to live without an historic basis. Deeply tinged with a pseudo-transcendent philosophy, it is half ashamed of its historical figure, and here it is that the lesson of the trained archæologist is good, for he insists, and rightly insists, that Christianity is based on history, and Christ Himself a part of his science. The guns are not yet silenced that aimed at the person of Jesus Christ, robbing Him of His identity, and denying His very existence. But here is one who insists that whatever may be His place in a meta-

physical system, there is also a place for Jesus in archæology, and the spots which He dignified by even a passing reference are legitimate sites for excavation. The fact is, that as the trained worker moves about from sacred spot to sacred spot in Palestine, possessing an acquaintance with the country such as none else can acquire, he finds that the only true history book of Palestine is the Bible, and the most trustworthy figure that of Jesus. To see the old ruins of Chorazin (Mt 11<sup>21</sup>), high up among the Galilean hills, scattered far across the proud breast of the uplands, now dead and desolate, to notice how the ancient synagogue lies in fragments with never a voice uplifted nor a hand outstretched, but only the brimful silence of the wadi, and the mystic whisper of the hillside breeze, to feel the spirit of the cursèd place invading every sense and thought, this and much more is the privilege and prize of the true archæologist. Not the hectic tourist, and still less the unimaginative Bedouin, but the excavator alone can pronounce on the historicity of Christ, and the pronouncement is unanimous. The ingenious insinuations of nature-myths no longer have point, for not only does the New Testament thrill with a new life, but its Central Figure steps out from the pages with a new majesty, and the tremble of life is on His lips. Thus it is that seeing these holy places brings a new strength to faith, and a revealing light to the mind; not the congested ways of Jerusalem, where one lie out-tops the other to evoke the piety of pilgrims, where in the zeal of faith, both truth and religion are banished, a place which, in a word, Jesus hates as fervently to-day as ever; not there can you hear Him, but in His own beloved fields, along the Capernaum coast, far off beside the Galilean waters, where still, in the soothing silence, you may hear the splash of the net, and see the white sail rounding the point, and, in the purple mystery of evening, find Him standing on the shore.

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## Contributions and Comments.

### The Arrangement of the Text in the Third Chapter of John.

THE theory that the text of the Fourth Gospel has become disarranged seems to commend itself

to most students; and seeing that one of the most unmistakable of the dislocations has to do with chapter 3, one's hesitation to suggest a further re-arrangement of the text of that chapter is not as pronounced as otherwise it might have been.

The hypothesis that in the traditional text of that chapter vv.<sup>22-30</sup> are out of their true place was first put forward by F. Warburton Lewis, in his *Disarrangements in the Fourth Gospel* (p. 25 ff.). His main argument is that when these verses are removed the rest of the chapter 'is restored to unity and consecutiveness' (p. 29). I agree that the removal of the verses restores the *unity* of the chapter, but as regards *consecutiveness* the statement is scarcely warranted; for the paragraph beginning with v.<sup>31</sup> cannot be said to attach itself to the passage ending with v.<sup>21</sup> any more naturally than it attaches itself to vv.<sup>22-30</sup>. If v.<sup>31</sup> follows immediately after v.<sup>21</sup>, the expressions ὁ ἀνωθεν ἐρχόμενος and ὁ ὧν ἐκ τῆς γῆς are introduced with strange abruptness. The presence of vv.<sup>22-30</sup> immediately before v.<sup>31</sup> gave a tinge of plausibility to the view, once commonly held, that ὁ ὧν ἐκ τῆς γῆς referred to the Baptist. But that, as Lewis remarks, 'is a reference entirely due to the false context created by the displacement' (p. 25). (It is curious to find Lewis saying—on p. 29—that 'the paragraph 22-30, adrift from its first position, became attached to 31 because of the misinterpretation of 31' exposed above'! Surely this is to argue in a circle.)

Moreover, we are conscious of the lack of 'consecutiveness' when we attempt to make the transi-

tion from v.<sup>13</sup> to v.<sup>14</sup>. The latter verse cannot well be the opening of a fresh paragraph, and yet its connexion with v.<sup>13</sup> is by no means obvious. 'Der Übergang zu 14,' says Holtzmann, 'ist noch immer Gegenstand planlosen Ratens.' Westcott remarks that 'the point of connexion between v.<sup>13</sup> and v.<sup>14</sup> lies in the repetition of the title "the Son of Man."'

Now the suggestion I would offer is that vv.<sup>31-36</sup> originally came between v.<sup>13</sup> and v.<sup>14</sup>. When this readjustment is made the difficulties just noted are both removed, for, in the first place, as is immediately obvious, v.<sup>31</sup> follows most easily and naturally after v.<sup>13</sup>, and, in the second place, v.<sup>36</sup> forms a most appropriate introduction to vv.<sup>14-21</sup>, for this paragraph expands the truths enunciated in v.<sup>36</sup>—the truths, that is, that the Son is the source of life to him who believes, but that the judgment of God abides on him who believes not. There is, as it seems to me, quite as much to be said for placing vv.<sup>31-36</sup> between v.<sup>13</sup> and v.<sup>14</sup> as can be said for most of the re-arrangements that have been proposed in the text of the Fourth Gospel. Is it possible that the occurrence of the phrase 'the Son of Man' in v.<sup>13</sup> and in v.<sup>14</sup> explains why vv.<sup>14-21</sup>, after somehow breaking loose from their original position after v.<sup>36</sup>, were placed in their traditional position after v.<sup>13</sup>?

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## Entre Nous.

THE Editors wish to express their regret that, owing to the calling out in the General Strike of the printers' staff, there has been a few days delay in the issue of THE EXPOSITORY TIMES for June. Under all the circumstances of the present case they feel sure that they can rely on the forbearance of its many readers.

### The Pilgrim.

It was a real disappointment to find an editorial note in the last number of *The Pilgrim* asking its readers whether they seriously desired it to continue, and saying that that would be impossible unless the circulation greatly increases. *The Pilgrim* is a quarterly which is published by Messrs. Longmans (3s. 6d.). It is edited by the Bishop of Manchester,

and has the marks of his forceful mind and individuality. This issue contains a number of excellent articles, and also a very delightful study by the editor himself on 'The Resources of Literature' in which he indulges in trifling, but finds that in the end even his trifling has led to the eternities. 'For literature is so varied and rich in its resources for soothing or rousing the human spirit, that to speak of it at all is to be led over the whole gamut of human interests and emotions. . . . The man who has really faced the terror of life in *Macbeth*, or its horror in *Othello*, or its dim mystery in *Hamlet*, or its vast grey gloom shot through with fires of anguish in *King Lear*, and has seen all this redeemed by beauty so that its very fearfulness becomes a mere element in its



sublimity, should be a braver man from that day forth.'

#### Dr. Burch on Josephus.

This month we have had sent to us the first number of the *Diocese of Liverpool Review*, published by the Liverpool Diocesan Publishing Company at 6d. A considerable part of the Review is necessarily of local interest, but at least one article attracts attention. It is by Dr. V. Burch, a Lay Lecturer of Liverpool Cathedral. The difficulty which Dr. Burch deals with is the old one, How are we to explain the fact that, at least in the Josephus which we have, based on a Greek translation, there is little mention of Jesus? Was His Life a matter of such little moment to a contemporary historian? Did Josephus when he turned his Aramaic book into Greek for the 'powerful and the educated to read' think it best 'to extinguish Jesus Christ by omission'? We could not have answered the question, says Dr. Burch, 'if that brilliantly ironical disturber of settled opinions, Discovery, had not disclosed new treasures of knowledge.

'A pile of manuscripts was found, written in the ancient church language of the Slavs, which contained a translation of the writings of Josephus. Both the *Antiquities* and the *Jewish War* are in them. We can blame the post-war period and the Tower of Babel—two over-burdened bearers of excuses for our indolence towards the labour of thought in these days—that so little notice has been taken of this discovery. For it is not only that there has been found another version of Josephus: this version is one in which are preserved long statements concerning Jesus Christ.' Dr. Burch then goes on: 'We will keep for the present to the text of the *Jewish War*. What are the notes there of the historian's account of Jesus? We may select four of them. There is nothing to avoid or twist in all of the notes. The selection is made for the sake of short and simple statement. Josephus tells us (a) that he knows all about the trial of Jesus before Pilate; (b) that in the time of the Emperor Claudius, and of the procurators Cuspius Fadus and Tiberius Alexander, many were the "slaves" of the wonder-worker, Jesus; (c) that these preached that their "Rabbi" who had died was risen from the dead, and as well they taught the *New Law* which is in opposition to the old Jewish law; (d) that these very early messengers

of Jesus were teaching others who and what He was, and is by the help of the primitive "documentary" mode which He had inspired, and all His first messengers had used.'

What exactly has Dr. Burch done for us? Not, perhaps, quite so much as appears at first sight. Dr. Burch does not say where the manuscripts were found, but presumably 'those portions of the Old Slavonic Josephus' which he has in his possession have some relation to the Russian manuscripts of Josephus copied by Dr. Eisler a number of years ago. If that is so, we appear to be faced with a difficulty from the evidential point of view—that we are only dealing with a translation of Josephus and not a very early translation at that.

'The new Josephus,' Dr. Burch says, 'then, is the original version in Aramaic, untouched by Græco-Roman influences; our copies hitherto known have been the Greek edition expurgated to suit the taste of the Roman court. A full edition of the new text is being prepared; and its publication will bring the whole truth to light.' However that may be, Dr. Burch is doing a real service in making this northern translation available to the public.

#### The Massacre of the Innocents.

The Bishop of Winchester has just published a volume of addresses on the subject of the great tasks with which the English Church is confronted to-day. It is an inspiring volume, and one which we hope will be widely read. The title is *Great Tasks and Great Inspirations* (Nisbet; 5s. net). The first part deals with great tasks, and then more shortly Dr. Woods turns to the inspirations for these tasks, and we shall turn there with him. The first chapter is on 'The Enthusiasts of Bethlehem.' 'The massacre of the Innocents. But they must not be massacred; we cannot do without them. We know their names full well—Faith and Hope and Love and Goodness and Prudence, and many another. They will be the makers of the twentieth century, or it will not be made at all.' For the Innocents were not massacred, and Herod, though dead, has many incarnations. 'Mr. Holman Hunt has portrayed the triumph of the Innocents, and of all modern pictures of the scene this one holds the field. There you see the Mother with her child making her escape to the south, Joseph leading the animal on which she sits, and



watching with anxious face the line of Herod's watchfires. The Holy Child is calling her attention to the glorified spirits of the Innocents, to whom He points with His little hands as He joyfully recognises some of His late playmates. The babes are being borne along on streams of living water. The little ones in front already realise their bliss. They kindle incense and scatter blossoms before their Infant King. Others are garlanded in flowers, yet have not fully realised their translation into the spirit world. One gazes at the sword thrust that has been made in his dress, but is amazed to find no corresponding wound upon his glorified body. Following in the distance are three poor babes not yet awakened to the bliss of Heaven, and still wearing on their faces their grief and pain. Yet near them float shadows of starry crowns. Herod has done his worst. Yet the babes are not dead.

And what about Herod's incarnations? They are on every hand. 'All those movements, tendencies, interpretations of life, which seek to put the sword through Faith or Hope or Love—in them Herod comes to life again. There is, for instance, that pseudo-science which has slain its victims times and again, and does so still.' And there are force and avarice and the craze for cash and comfort. For this Herod takes many forms. 'When Herod has given his orders the game is up, so many people seem to think. Faith, so we are told, is only one step removed from credulity, force is simply the verdict of common sense, and selfishness—why, we have it on the authority of statesmen and philosophers—is the only adequate key for the locks which admit to life's storehouse.' Yet this is not true, for the babes are stronger than they look. 'They are often taken in, it is true. But to be taken in is better than to be shut out. You remember Chesterton's magnificent passage about Pickwick, who "goes through life with that godlike gullibility which is the key to all adventures. The greenhorn is the ultimate victor in everything; it is he that gets most out of life. Because Pickwick is led away by Jingle, he will be led to the White Hart Inn, and see the only Weller cleaning boots in the courtyard. Because he is bamboozled by Dodson and Fogg he will enter the prison-house like a paladin, and rescue the man and the woman who have wronged him most. . . . All doors will fly open to him who has a mildness more defiant than mere courage.

The whole is unerringly expressed in one fortunate phrase—he will be always 'taken in.'"

And to-day Dr. Woods finds that the babes are indispensable. They are indispensable in politics. They are indispensable in the Church. 'In the clatter of ecclesiastical machinery and the busy hum of administration, their still small voices are almost drowned.' They are indispensable in our own private lives. 'Many a life has its massacre of the Innocents. Faith, Hope, Love, Purity, Unselfishness, in a thousand ways in your heart and mine—Herod is out to wound them, and, if he can, to kill them. Every slackness in devotion, every unthinking cynicism, every refusal of fellowship, every preference of self, and the knife is plunged into those babes on whom, if we did but know, our very life depends.'

What is to be done? If we think of the picture again we shall see that the Innocents are not killed. They can be revived. 'This is no mere fancy. It is fact. It is a miracle which can be proved.' 'Let all those in whose house the Innocents have been languishing, in whose lives the babes have not had their way, who have mistaken Herod for the wise counsellor instead of the beast that he was, gather round this scene.'

#### A Vesper.

'There is the senseless practice at the end of an evening service of singing what is curiously called a vesper. A well-known American preacher used to say, "What is the use of my preaching, and trying to make an impression, when directly I have finished a covey of quavers fly out from the organ loft and peck away the good seed?" I ask you to let the congregation have their silences—there are none too many of them—of which you are the guardians.'

#### Three Conversions.

A number of years ago a good idea came to Mr. Boreham. It was to find the favourite text of well-known men and women, to describe how it came to influence them in the first place and work out its effect in their lives. He found so many that he has already published several volumes, and we were beginning to wonder if he would not soon be exhausted, but the plan of his latest volume—*A Faggot of Torches* (Epworth Press; 6s. net)—is the same, and we can confidently say that the sketches

<sup>1</sup> F. T. Woods, *Great Tasks and Great Inspirations*, 176.



woven round these texts and these personalities are equal to any that he has yet done. And some of the freshest are not from life but from literature. There is Robert Fuller's text, for example, and if Mr. Boreham has been able to get more sound teaching out of Robert Fuller than we would have done ourselves that is all to the good. 'In her *Green Apple Harvest*, Sheila Kaye-Smith tells in vivid detail the stirring story of Robert Fuller's three conversions.' His first conversion was at a revival service at the chapel which he and his brother Clem had gone to. "Turn, sinners, turn to Me!" cried the preacher. Clem was wishing himself out in the lane with Polly, and, wishing it, fell asleep. Robert, on the contrary, leaned forward in his seat, drinking in every word. He sat with his eyes fixed on the preacher's face, his jaw dropping towards his flashing tie, a few beads of sweat on his forehead.' The result of it was that Robert was saved! 'Robert was a believer—he who had been brought home drunk only a week ago!' Clem felt a thrill go down his backbone, but he was alone in his admiration. 'Others were suspicious or critical or angry. On his return from the chapel, the family received Robert frigidly, and his father called him a fool. "You're that," he said, "if you're not worse!"'

'Such treatment set up a violent reaction in Robert's impulsive breast. He felt that he had been victimized; and he felt, strangely enough, that God was to blame for it.

"I tell you, Clem," he said, as they sat on their beds discussing the incident that night, "I tell you that it was God that spoke to me. He's played me a trick. He's angry with me because I like enjoying myself and loving girls and drinking at pubs and doing things as He don't hold with; so He's done this to pay me out. But I'll show Him as I ain't beat as easy as that. If anyone hereabouts thinks that I'm saved, he'll soon know different."

So that is the story of his first conversion—'like apple-blossom, flimsy and light; it soon came fluttering to the ground.' And his second conversion was a green apple conversion—sour and hard. In it he 'grasped at the love of God in order to obtain deliverance from everlasting perdition. Under the influence of that conversion Robert set out to warn all the people of the countryside to flee from the wrath to come. He neglected his wife and child: he forsook his home for days together; he let the farm go to rack and ruin. He tramped from village to village, delivering at fairs, at markets and on village greens his stern and terrible message. He came on a knot of young girls gathered at the well, and he told them of the torments of that fire in which no tongue can be cooled and no thirst quenched. He looked in at the smithy, and, as the bellows roared and the flames leaped up, he

told the smith of the day that shall burn as a furnace. And then he thought of Hannah!—a gipsy girl to whom he had paid attention, but who had married one of her own people. He must save Hannah's soul! He went. The gipsies, seeing their chance, left him alone with her. She knew her part and played her game most cleverly. Even as he preached to her, she used her old enchantments. The old feelings mastered him. He sprang upon her and smothered her face with kisses. The gipsies, watching, rushed into the tent. He fought with them and fell. They offered to be silent if he would give them gold. He refused them the money for which they hungered; and they sent him straight to prison.'

And then the third conversion. It was 'like ripe fruit, rosy and sweet; the reader closes the book with the taste of it still in his mouth.' In the third conversion it was through the beauty of Nature that God spoke to him. 'The whole countryside was unspeakably beautiful—the fields, the hedgerows, the farms, the cherry-tree in full blossom, the sunrise and the song of birds. Then, out of the beauty of the world, there came a voice: "I am your God: don't you know Me?" He was overpowered by a sense of the love of God. He had only thought of the love of God as an escape from hell; but here was God loving for the sake of loving! *Loved with an everlasting love!* Loved in spite of everything and loved all the time! He hurried home and told Clem.

"And does this mean that you've been converted again?" asked Clem dubiously.

"It does," answered Robert, "and I must go and tell men that He's a God of love and of everything lovely. I preached a hard gospel before. I said that Christ died only for the elect, and that everyone else would burn for ever in hell. I took away God's character, and I must make it right again."

'In spite of all Clem's arguments, and all Polly's entreaties, he set out. But the mob would not hear him. It laid violent hands upon him and did him to death at the horsepond. But he was quite happy about it. It was best, as he himself had felt, that he should die. And death had come to him very kindly. For he had died in trying to show men that *God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life.*'

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